

The Baptist Record

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102-year-old on the move for God

WHEN SHE SPEAKS, PEOPLE LISTEN — Ng Leung Shiu Ha of Hong Kong is under 5 feet tall, but the 102-year-old woman commands respect — and attention — wherever she goes. A Christian since she was 24, Mrs. Ng still walks to Wanchai Baptist Church in Hong Kong unless it's raining; she also climbs two flights of stairs to reach her home. She believes the church should provide spiritual and physical help for the elderly, particularly "those who have no family or friends." She lives what she preaches. She has opened her home over the years for young and old who "needed a place to stay." She still shelters elderly people in need. "You're never too old to serve God," she said. "I pray. I read the Bible every day." (BP photo by Lounette Templeton)

After being criticized for faith, Christian woman leaves TV job

GOLDEN VALLEY, Minn. (EP) — A visible evangelical Christian who was president and general manager of a Gannett Broadcasting station in the St. Paul/Minneapolis market left her job after enduring criticism for her religious activities. A statement by Ron Townsend, president of Gannett, said that Linda Rios Brook had resigned "to pursue a different career challenge and other goals." It appears possible, however, that Brook, an outspoken evangelical Christian and frequent speaker at religious functions, was forced out of the job because of her religious activities.

Brook had drawn some fire because of her visible identification with the Christian faith. That controversy was aggravated in late June when a local tabloid published a critical article emphasizing Brook's faith.

A column published in the St. Paul Pioneer Press before the resignation said, "The dispute (between Brook and Gannett) is over Brook's high-profile religious evangelism," and added, "According to sources close to the situation, Gannett has apparently told Brook to decide whether she wants to be a minister or the leader of a commercial (i.e., secular) television station."

It seems unlikely that Brook's termination could have been due to her actual job performance. The station, KARE-TV, had its best ratings performance in years in the July sweeps. Though media reports said she had "demoralized" the news staff, the news broadcast topped local ratings.

A religious discrimination lawsuit is rumored to be pending. If Brook

files a religious discrimination suit, it's very possible that she could win, according to John Whitehead, president of the Rutherford Institute, a civil liberties organization specializing in the defense of religious liberty.

Whitehead explained that companies have no right to insist that an employee stop speaking in churches.

Whitehead added, "She has a right to speak her mind in her off-duty time. She has a right to believe what she believes in terms of her religion."

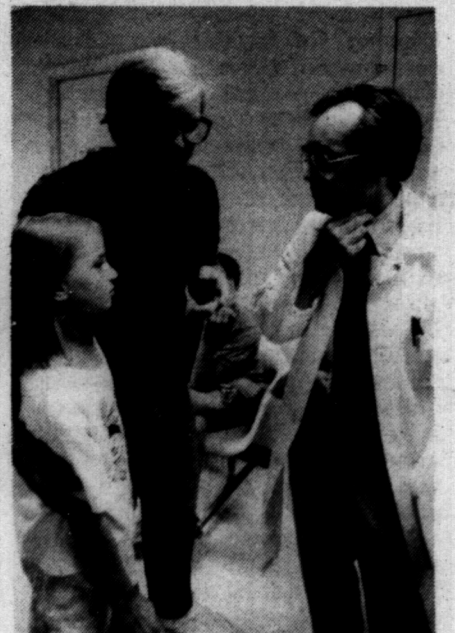
Brook has been advised by an attorney not to comment on her situation, but speaking at the International Lutheran Conference on the Holy Spirit just over a week before her termination, Brook addressed the religious discrimination she had faced.

Brook said, "... I know what it's like to live with the fear that if I lose the job I have, it may be very difficult, if not impossible, to get another that is equal to it. And I know what it's like to be a confessed Christian in a secular world. I know something about the fear of being labeled religious if anyone you work with discovers that perhaps you do a little more than occupy a pew space in your church on Sunday. And I know something about secular bias that suggests that someone who admits publicly to being a Christian must be a fanatic, perhaps a little simple-minded, perhaps even dangerous ... somehow intellectually inferior and incapable of rational thinking (or) unbiased decision making ... and forever suspected of having a hidden agenda."

Brook continued, "I've come to a turning point in my life, where the options that are available to me are not particularly attractive. For in order to be acceptable to some who believe that Christians in media are somehow suspect, I must either be silent about my Christian faith, or risk being thought a fool, a zealot, and even a bigot, by people whose approval I greatly desire."

She added, "While I may be again badgered in the tabloid press for what I am about to say, I will nevertheless say it: I am not ashamed of the gospel of Jesus Christ. It is my intention to teach about him and to speak about him on my personal time to those who invite me to do so, until I die, even if it means giving up other things that I've worked my whole life to achieve."

She concluded, "As I stand at this crossroads in my life, I am betting my life that God has his hand on this situation, and that God has his hand on me. And if that devotion to Jesus makes me appear foolish to the secular world, where my livelihood is, than a fool I am willing to be, and I leave you with just this thought: before you come to this crossroads in your life, make up your mind now, whose fool are you?"



FREE EXAM — Ioulia Tchekhovski, left, is one of 13 children from the Soviet Union who received free medical exams during a six-week stay in Connecticut this summer. She is pictured with her father, Gueorgui Tchekhovski, center, and Frederick Barrien, right, a physician at St. Francis Hospital in Hartford. The Soviets are from Mogilev, a city contaminated by radioactive materials from the 1986 Chernobyl nuclear disaster. In addition to sightseeing trips, the children received free health screenings and were all diagnosed as healthy. Their visit was a cooperative effort between First Baptist Church of Mogilev and Connecticut River Valley Fellowship in South Windsor, Conn. (HMB photo by Bill Bangham)

Connecticut church hosts Chernobyl children

By Wendy Hollingsworth

SOUTH WINDSOR, Conn. (BP) — Fifteen survivors of the Soviet Union's Chernobyl nuclear disaster received a hearty dose of hope this summer through a Southern Baptist congregation in Connecticut.

The 80-member Connecticut River Valley Fellowship in South Windsor, Conn., was host to 13 Soviet children and two chaperons for six weeks.

The trip was arranged through First Baptist Church of Mogilev, a city in the Soviet Union's Byelorussian republic. It was jointly sponsored by Mogilev businessmen and Soviet government.

Most of the children are from Mogilev which is 156 miles north of the Chernobyl disaster site. When the nuclear reactor exploded in 1986, winds blew radioactive material over surrounding cities, including Mogilev.

Since the disaster, children are no longer allowed to play outside. Foods such as blueberries and mushrooms from the forest are forbidden. The

citizens of Mogilev avoid unnecessary exposure to the sun to not exacerbate their already high levels of radiation.

In the United States, the "Russkies" visited Washington, D.C., Virginia Beach, Va., and New York City. Local business leaders donated free passes for go-cart rides, miniature golf and video games, T-shirts, jeans, and tennis shoes.

"I didn't know the story of God's love was so believable."

— Natasha Zaikina

But the group's trip was more than fun and games. The stay in Connecticut offered hope because studies show residual levels of radiation decline by about 25 percent if exposed individuals are removed from the

contaminated area for a month to six weeks.

The trip also offered the visitors the hope found in Jesus Christ.

"There has been a lot of propaganda against Baptists from the government," said Allison Culpepper, member of the Connecticut church.

"Before they came to America, some of the kids were told that we sacrificed our children during the morning service."

Chaperon Gueorgui Tchekhovski said the largest Protestant movement in Mogilev is the Baptist church. However, there are only three Baptist churches in the city of 500,000. They have a combined membership of 800.

The Connecticut congregation tried various approaches to minister to the children during their visit. Children's Bibles printed in Russian were distributed to the group.

Culpepper asked Natasha Zaikina, a confident 15-year-old who wants to become a translator, if she had been

reading her Bible. Natasha answered in broken English, "Yes, I have read it all."

Pastor Richard Culpepper remembers when the girl first came. "Natasha was so hard at first. But I've seen her change since she's been here. She told me she was open to God's Word now."

In spite of the language barrier, Elizaveta Terechtchenko, one of the chaperons and a journalist with a democratic newspaper in Mogilev, made a profession of faith. She plans to be baptized after returning home.

Some of the children who did not attend church in Mogilev before the trip to America said they will attend regularly after they go home.

"I didn't know the story of God's love was so believable," said Natasha.

Wendy Hollingsworth is a senior at Shorter College in Rome, Ga. She was an intern for the Home Mission Board's MissionsUSA magazine this summer.

EDITOR'S NOTEBOOK

Guy Henderson

"... And men made cities"

Men have always flocked to the cities. In ancient times, it was for safety, as the cities were walled cities, fortified with restricted gates. Cities produced the great universities, were manufacturing centers, and usually teemed with good and evil. Great cities were the mark of civilization as Athens, Carthage, and Rome became the escapes from the wilderness.

Paul the apostle headed for the cities in his missionary journeys. Jerusalem would be the city where God's name was recorded (1 Kings 11:36) and a city symbolized the church in Hebrews 12:22.

In 1850, only four cities had more than a million people. This number increased to 19 by 1900, to 141 by 1960, and today even small cities will number a million in the area. Huge megalopolises dot the globe. Mexico City speaks of 25 million in a few years, and Shanghai and Tokyo are not far behind. Manila will stretch all the way across Luzon in ten years from the Pacific Ocean to the South China Sea.

In America, we've gone for the suburban sprawl as downtowns deteriorate. Cities in transition hardly provide the permanence (nor the tax base) to sustain the needed

facilities. Many churches have folded their tents and followed the flocks to Suburbia. Even our own Home Mission Board, long noted for its zeal in inner city ministries, has quietly slipped its mooring and headed for affluent north Atlanta.

Meanwhile, most downtown areas have a mass exodus in the late afternoon. The city is then left to the homeless, the addicts, and the poor. Our Utopia has crashed leaving a maze of crime, evil, and confusion, interlaced with those too poor to move out.

Not many people leave the downtown areas to attend suburban churches. Nor will suburban churches reach downtown people. The Mississippi Baptist Convention Board recently employed Carlie Hill to begin an evangelism project in downtown Jackson. He will begin with a Sunday day care center, providing help for parents who must work. The children will be taught Bible lessons, see films, sing, etc. during the day. This is a pilot project and is a creative attempt to reach the unreached. More innovative efforts are needed to evangelize the inner city.

I read a statement from a critic that pondered how Christians could say,

"Christ is the Answer," when we have such worldwide complex questions dealing with race, war, culture, and all shades of economic factors. "Baptists have not found Christ to be the Answer for even simple problems of personality conflicts, loving one another, respect, and toleration of another person, how can he be the Answer to the complex questions of the world," was his concern.

To quote another, "Christ has not been tried and failed, he has not really been tried." The failure of Christians is not a failure of Christ. Simon Peter, John Mark, and others failed at one time. God remains faithful and therein we find the answer, even to the complex life of today.

Even in the decadent and dying downtown areas, Christ is the Hope. To families torn asunder, children on drugs, the unemployed, and the homeless, how can we share material things, yet not offer them Christ, the Light and Life of the world?

The focal point of faith is Jesus. He is the Bread of Life. In a world where violence is promoted as fun, he is the Peace and he is the Problem-Solver if men will listen and heed his Word. Suburbia and the inner city need this message.

ABOUT THE TIME I START FEELING GOOD ABOUT MY MINISTRY, IT'S TIME TO FILL OUT THE ANNUAL CHURCH LETTER.



Guest opinion . . .

What Mississippi Baptists expect — and have a right to expect from Mississippi College

By John G. McCall

Robert and Ron Garner sat in my office within the past month and we had a great visit. Robert is the father of Ron and is an alumnus of Mississippi College. I've known Robert for a long time, having baptized him into the fellowship of First Baptist Church, Vicksburg, a number of years ago. Ron is entering Mississippi College this fall as a Presidential Scholar and with a very high ACT score. Robert is a proud father and told me proudly that Ron had opportunities to attend 50 schools. It all boiled down, finally, to Mississippi College, LSU, and Louisiana Tech. Robert said, "He chose Mississippi College and I was so grateful for him to attend my alma mater." Then he said, "Mississippi College is a wonderful Christian college and it certainly turned my life around and sent it in the right direction." With that thrilling testimony of a Mississippi College alumnus as a background I come immediately to my topic: "What Mississippi Baptists Expect — And Have A Right to Expect from Mississippi College."

The "why" question to which you need an answer is: Why do Baptists have any right to expect anything from Mississippi College? The answer is simple: Mississippi College is owned and operated by the Mississippi Baptist Convention. Further, Mississippi College is in part finan-

cially supported by Mississippi Baptists.

Now to the primary question: What do Mississippi Baptists expect — and have a right to expect from Mississippi College, or maybe more specifically what do parents who send children here have a right to expect of the college?

Baptists have a right to expect that Mississippi College will offer a quality education at an affordable price, offered by thoroughly committed Christians, with the purpose of equipping students to be useful and productive citizens of the kingdom of God, useful and productive citizens of their geographical locality, of the United States, and of the entire world.

Number one, the education that we offer here at Mississippi College should be, and I believe Baptists expect it to be, education with the very highest academic standards. Baptists do not expect inferior academic standards of Mississippi College simply because it is a Christian college. To the contrary, because it is a Christian college, it can be expected to maintain the very highest standards of academic excellence.

In the words of the late Rufus Harris, "The church college is not a society for the preservation of ancient opinion, but for the furtherance of living religion and living thought. It should

be impossible for any group of Baptist believers to fear that our Lord is vulnerable to the tools of human scholarship."

In the second place, Baptists expect the members of the administration, staff, and especially the faculty shall be unashamedly Christian personally, in their presentation of truth, and in relationships with the students.

In a particular way, students should know where the professor stands in belief and in ethical and moral values. Professors should be effective and forthright Christians in their classroom demeanor and in their relationships with the students — that includes courtesy, compassion, kindness, and openness to the students' positions and questions. This courtesy, compassion, kindness, and openness to students should be found not only in the classroom. It should extend to every member of the administration and staff and to every office and to every relationship with students. The shock treatment of students is neither desirable nor necessary.

Further, the Christian college and its professors should be expected to hold up as the highest wisdom the truth of Jesus Christ. The approach of the Christian college is different from what may be the approach of public institutions. Whether in chemistry lab or in religion classes, the Christian

college recognizes in purpose and practice the overarching truth of Christ who said, "I am the truth" (John 14:6). The Christian college recognizes that life apart from God as revealed in Jesus Christ has no meaning or value.

In the light of this gigantic truth, the professor should be expected to help the students to clarify their perspectives so that they will perceive what is ultimately significant in life and living, and what has little significance, to the end that the student may set proper priorities and give loyalty to the things that matter. Basic and eternal principles of life should be shared with the students by the professors: i.e., reverence for God, respect for persons, and compassionate response to human need.

Parenthetically, for professors to assume that all students have come from a similar Christian background and are all at the same point in their spiritual development or in their intellectual development is a tragic mistake. So, from the outset, for many students some orientation from the Christian point of view would be clearly indicated, and should be graciously given.

I believe, moreover, that Baptists expect that those students who are committed to full time church related vocations will find sensitive and wise

guidance and training in the classroom and at every level of college life. We all recognize that Mississippi College is not just "a preacher school." However, only Baptist institutions are going to take seriously the preparation of men and women for the Baptist ministry and I believe Baptists have a right to expect the best in this area from Mississippi College.

And now, are you ready for the punch line? Here it is! Mississippi College, her trustees, administration, and faculty have already recognized and essentially espoused these many expectations and have said so in the mission statement of the college.

Let me quote: "As a Christian institution Mississippi College strives to have the essence of the Christian faith permeate the entire process of education . . . The mission of the college is to provide an opportunity for its students to realize personal values, achieve social competence, and prepare for a life of useful service. This mission is expressed as the college provides activities and an environment which stimulate the intellectual, spiritual, social, emotional, and physical development of its students . . ."

McCall is professor and chairman, Department of Religion, MC.

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Theme for 156th convention: "If You Love Me . . ."

By Tom Sumrall, chairman
Committee on Order of Business
From Southaven to Santa Rosa, from Greenville to Booneville, Mississippi Baptists will be headed for Jackson's historic First Baptist Church for the 156th session of the Mississippi Baptist Convention, Nov. 12-13.

And what a time we will have as we

fellowship, worship, transact business, and fellowship again! One of the largest gatherings of Mississippi Baptists each year, it is rich in inspiration, restful in spirit, and rewarding in information.

Our theme is "If You Love Me . . .," the words of Jesus to his followers as he challenged them to fellowship. The six sessions will develop this theme as

with deepening impact we are literally "put on the spot" to answer this probing proof of love.

Subthemes are: "If You Love Me . . . ye shall be holy"; "... abide in me and I in you"; "... keep my commandments"; "... forgive your brother"; "... feed my sheep"; "... be my witness."

Stuart Arnold will bring the

strategic Bible treasure messages during four of the sessions. Morris Chapman, Paul Powell, and John Sullivan will aid us in application of these subthemes. Our own beloved president, Eddie Hamilton, will challenge us as well as our leader, Bill Causey, to understand the deeper requirements of loving Jesus.

Six "How I Met Jesus" testimonies

will add breadth and depth to the theme. Music will be at its best at the convention featuring choirs, chorals, soloists, and, of course, the incomparable Mississippi Singing Churchmen.

Sumrall is pastor, First, New Albany.

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

CLC wants possession of unused grant to BJC

By Greg Warner

NASHVILLE, Tenn. (ABP) — The Christian Life Commission unanimously agreed Sept. 11 to ask Southern Baptists for control of a 27-year-old capital-needs fund — now worth \$379,000 — that was intended for the Baptist Joint Committee.

The request, which is directed at the SBC Executive Committee, is the latest salvo in a long-standing dispute between the BJC, which is a Washington-based religious-liberty coalition, and the Christian Life Commission, the Nashville-based agency that represents Southern Baptists on ethical issues and, more recently, religious-liberty concerns.

The dispute surfaced in the CLC's Sept. 9-11 meeting, during which trustees also hired a new staff member, endorsed AIDS testing and disclosure in the health-care setting, and began a study of family-related ministries that many trustees hope will involve the CLC directly in local churches for the first time.

In the past two years, the Southern Baptist Convention has stripped all of its funding — almost \$400,000 a year

— from the Baptist Joint Committee because of disagreements over school prayer, church-state separation, and other issues. Most of the money has been diverted to the Christian Life Commission, which also has been given the primary responsibility for representing Southern Baptists on religious-liberty issues.

Now the Christian Life Commission is asking that another \$379,000 set aside 27 years ago to purchase an office for the Baptist Joint Committee — but never used for that purpose — be used instead to purchase a facility for the CLC's new Washington staff.

Trustees of the CLC claim they are the rightful owners of the fund now that Southern Baptists have all but terminated their relationship with the Baptist Joint Committee. "The Southern Baptist Convention has expressed by a great, great majority vote . . . that the Baptist Joint Committee not receive any money," said one trustee.

Taking possession of the \$375,000 may prove difficult, however, since the BJC apparently has controlled the

fund since 1964 and shows no signs of giving it up.

"They cut our budget and now they are trying to pilfer our account," charged BJC General Counsel Oliver Thomas. "We're not going to let them do that."

"We hold legal and equitable title to the money," Thomas told Associated Baptist Press. "We don't think they have any right to the money."

That sets the stage for yet another showdown between the two agencies during the Sept. 16-18 meeting of the Executive Committee, the body that controls the purse strings for most denominational ventures.

In a recommendation directed to the Nashville-based committee, CLC trustees asked that both the original capital-needs allocation, as well as all interest earned in the past 27 years, be turned over to the CLC "in light of the fact the Public Affairs Committee has been merged with the Christian Life Commission."

For more than 50 years, the PAC served as the Southern Baptist con- (See **GRANT** on page 5)

Stateside coordinator is chosen for partnership

William E. (Bill) Hardy Jr., 64, will become stateside coordinator for the Zimbabwe/Mississippi Partnership beginning in January.

Hardy, a former staffer in a number of Mississippi churches, has been director of religious education for the Wyoming Southern Baptist Convention since 1985.

Earlier, he was minister of education/administration at First Church, Columbus, 1974-85, and at First Church, Kosciusko, 1966-74. He also served churches in education at Woodland Hills Church, Jackson, 1961-66; and at Weslaco, New Braunfels, and Fort Worth, Tex., and at Ripley, Tenn.

A graduate of Mississippi College, Hardy earned the master of religious education degree from Southwestern Seminary, Fort Worth.

He served as president of the Mississippi Baptist and the Hinds County Religious Education Association, was on the executive committee of the MBCB, served as a trustee and executive committee member of the Baptist Sunday School Board, and was trustee chairman of the SBC Brotherhood Commission.

Hardy and his wife Barbara Ann have three grown children.

Hardy's counterpart in Zimbabwe



Hiram and Shirley Powell



Hardy

will be, as announced earlier, Hiram Powell, who will live, along with his wife Shirley Oglesby Powell, in Harare, Zimbabwe, to coordinate the African side of the project. He has had extensive experience in volunteer missions

in Brazil, Tanzania, and Korea. Mrs. Powell is a former missionary to Jordan.

Hardy will recruit and provide training and logistical support to those participating in the partnership.

Powell will provide logistics on the field; identify projects, and maintain a reception-staging house.

William Carey elects Larry Kennedy as VP

The Board of Trustees of William Carey College on Sept. 3 elected Larry W. Kennedy as vice president of church relations and chaplain; and, dean, Cooper School of Missions and Biblical Studies.

"The vice president/chaplain role is a new and important one for the college at this time in our history," said Jim Edwards, college president. "As the first dean of the Cooper School, Kennedy will bring vision and practical experience to our stronger focus on missions and biblical studies. He will also help us continue to strengthen our programs for meeting the needs of many smaller churches in Mississippi. Perhaps his greatest strengths are his deep spirituality and his obvious concern for people."

Kennedy, who goes to Carey from the pastorate of First Church, Laurel, holds the bachelor of arts degree in history from Louisiana College, a master of theology from New Orleans Seminary, and both MA and PhD in history from Mississippi State Univer-

Kennedy

sity. Before going to Laurel, he held pastorates at First Church, Amory, and Mantee, Miss., and Manifest Church, Manifest, La. He has also served on William Carey's Development Board and co-chaired the Visions 2000 Long-Range Planning committee.

In the denomination, he has served Mississippi Baptists on the Education Commission, Mississippi Baptist Convention Board, and Executive Committee. Kennedy has also served for eight years as a member of the Foreign Mission Board, SBC.

An author, his titles include *Down With Anxiety* and *God's Answer to Human Dilemmas*.

He is married to Sarah Johnson Kennedy, a member of the music faculty at Jones County Junior College. They are the parents of three sons.

Hunger gifts down

Hunger gifts in the SBC have been on the decline since 1985, when Southern Baptists recorded their largest-ever annual contribution of \$11,830,146. At the current pace, SBC giving for both overseas and domestic hunger this year will total between half and two thirds of the 1985 record amount.

HMB will transfer Sellers Home

By Sarah Zimmerman

ATLANTA (BP) — The maternity home ministry of Sellers Baptist Home and Adoption Center in New Orleans will be relocated at the end of this year when the program is transferred from the Home Mission Board to the Louisiana Baptist Children's Home.

The HMB executive committee and the board of trustees of the Louisiana Baptist Children's Home agreed to the transfer in their September meetings.

"I have known the staff of the Louisiana Baptist Children's Home for years, and I have the utmost confidence that they will continue the professional care provided at the Sellers Home," said Paul Adkins, HMB vice president for ministry.

The maternity home services will move to Tallulah, La., where a 13,000 square-foot home was donated to the Louisiana Baptist Children's Home. Plans for the building in New Orleans are indefinite, Adkins said.

The home in Tallulah will continue to use the Sellers name.

John Williams, Louisiana Children's Home director, suggested the transfer after the home in Tallulah was donated. He said Louisiana Baptists do not have a maternity home, though 85% of the women at Sellers are from Louisiana. Williams said a survey among state pastors revealed strong support for the maternity home in Tallulah.

The eight-bedroom, six-bath house in Tallulah is ideal for the ministry, Williams said. The two-story home on 4.5 acres can accommodate 15 to 20 women plus house parents, he noted.

The ministry will continue to provide services to women who keep their babies as well as women who place their infants for adoption.

The HMB executive committee voted to contribute \$600,000 to the children's home over the next three years to share the cost of transferring

the ministry. The contribution will begin with \$300,000 in 1992 and decrease to \$100,000 in 1994.

In addition, the children's home will be allowed to take equipment and furnishings from the New Orleans building to the Tallulah home when the transfer is made.

Adkins said the Home Mission Board will continue to refer clients to the Sellers home and to maternity homes sponsored by other state conventions. The toll-free number for referrals to maternity homes, 1-800-552-9243, will not change. The toll-free number for information about starting a crisis pregnancy center is 1-800-962-0851.

The Sellers Home began operation in 1933. Last year it accepted 56 women, and it has placed more than 2,500 children for adoption since its beginning.

Zimmerman writes for HMB.

Horizon Community Church seeks to reach "unchurched"

By Tim Nicholas

Later in the day, people would be paying to see Terminator II or Doc Hollywood, but for the moment Christian worship was the focus.

Aug. 25 was the first worship service of newly-created Horizon Community Church, perhaps the first of its kind in Mississippi.

The church was meeting at the Northpark Cinema in Jackson. A handful of coats and ties were in evidence, but most people were dressed casually.

Each person who entered was greeted and invited to take a name tag. Homemade cookies and sausage biscuits were offered along with coffee. Lots of introductions were made.

At 9:30, time for the service to begin, participants finally broke off their chatter and sauntered into the auditorium where a small band was playing Christian music.

As they entered, each was given a folder with church information and a half-sheet outline of the biblical message senior pastor Terry Minton was to deliver.

The message dealt with aimlessness and suggested people will turn to anything that promises direction. At that point people were asked to open fortune cookies they had been given when entering. Minton then pointed to the Bible as offering real direction in life.

More than 200 people, including about 150 adults, attended that first service. Minton, former pastor of East McComb Baptist Church, said that of the 200, between 120 and 130 were "unchurched."

Minton defines unchurched as not having been in a church in at least six months. His phone calling to participants in that first service confirmed this.

Some will call Horizon a Yuppie church. Organizers confirm that they are targeting the baby boomers — those born between 1947 and 1964. These, according to church specialists, are the most difficult group to involve in church life.

A paper published by the Home Mission Board by Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif., outlines ways to reach baby boomers. Warren, who founded the California church 11 years ago with unconventional methods, notes that boomers attend church only half as often as adults over the age of 40.

The paper is entitled "Contemporary Approaches to Ministry, Evangelism, and Organization," or the CAMEO approach. It emphasizes flexibility in programming, networks of small groups, allowances for doctrinal diversity, contemporary music, and is not preoccupied with buildings.

Minton and his volunteer staff are crafting Horizon Community Church into the CAMEO mold.

Minton quotes Pollster George Gallup who notes that boomers have a "very low threshold for commitment." But, says Minton, "They will commit if presented with something



Terry Minton, center, is senior pastor of Horizon Community Church.

that is demanding, has excellence, and is worth their time."

"How can we make church challenging to them?" Minton asks rhetorically. "We need to be willing to use changing methods for an unchanging message," he answers.

They begin with worship on Sunday mornings. Shortly, they will begin to invite the people to Bible study which will begin after the worship service. Perhaps Sunday evenings will offer small group Bible studies.

Oct. 3 they will begin a Thursday evening service for developing believers. "Not just to 'grow deeper,'" says Minton, "but to equip for ministry."

All along, child care and youth activities are being developed.

Prior to that first service, the group

mailed 14,276 letters to the Madison-Ridgeland area. From Minton's calling, he gathered that of the 65 unchurched families, 98 percent were there because of the letter. Additionally, a number of families were from Jackson's Woodland Hills Church have involved themselves in Horizon's beginnings.

The letter starts with "Hi Neighbor!" and notes that many have given up on traditional church services. The letter explains that Horizon is "a group of friendly, happy people who have discovered the joy of the Christian lifestyle," and invites the recipient to the services.

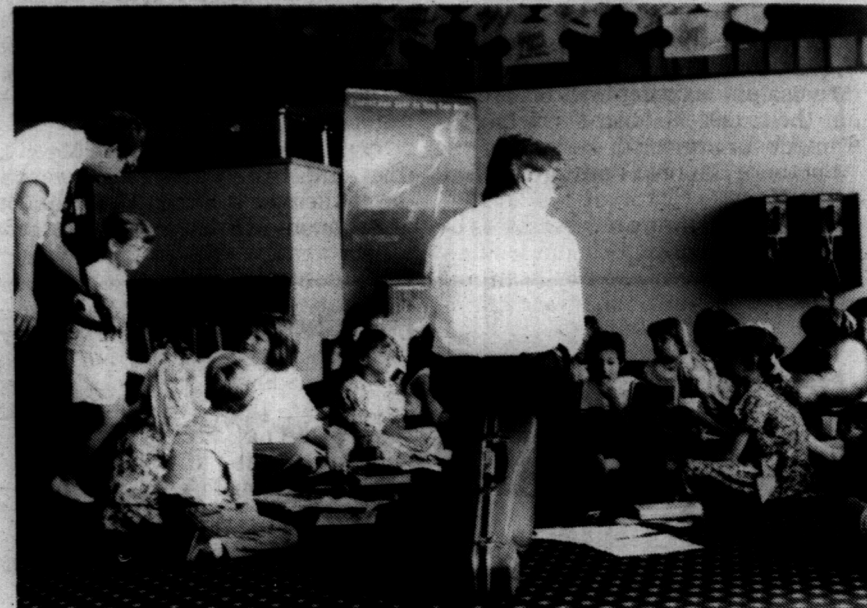
Friday and Saturday before the first service, a local radio station which plays "oldies" advertised the church.

And each service is videotaped — not just for posterity — but for review. Minton and the staff review each portion of the service for revision. Also, evaluation forms are given to some guests, asking about the friendliness, requesting suggestions for handling everything from door greeters to announcements.

Minton, who had been at East McComb for seven years, had felt an urge to try something different for some time. He attended a church growth conference at Saddleback last year and his dilemma continued. "That felt more like who I was than anything I'd been exposed to," he recalls.

Later in Jackson Minton sought advice from Bill Causey, executive director of the Mississippi Baptist Convention Board; from Frank Pollard, pastor of First Church, Jackson, where Minton had once served as minister to singles; and from Jay Brister, director of missions for Hinds-Madison association.

Minton said all three were support-



Children and helpers gather in the Northpark Cinema lobby for activities.

ting and encouraging, none offering words of caution. He formed a board of trustees to handle financing and began planning for the August beginning of Horizon Community Church.

The currently volunteer staff consists of Gary Maze, pastor; Peyton Rawls, pastor of spiritual development; and Martin Bell, worship pastor.

Doctrine for the church comes from the Baptist Faith and Message statement of 1963, says Minton. And although the word Baptist is not in the church's official name, the second line on the portable church sign says "A Southern Baptist Church."

Minton reports that the church will be decidedly Baptist and that he has a personal commitment to the Cooperative Program and the state convention, and is committed to determining a percentage basis of gift giv-

ing to the Cooperative Program.

The church has no definite plans on property acquisition for the present. Although meeting in a movie house may not be a permanent solution, it is working for now.

And, as one theatre worker told Horizon volunteers, "Now I have no excuse for not being in church on Sunday — church has come to me."

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Horizon Church members and visitors sing during morning worship at the Northpark Cinema, Ridgeland.

Scoper voted "No" to riverboat gambling

I couldn't believe that Vincent Scoper Jr., senator from District 42: Jasper, Jones, Wayne counties, and a member of First Baptist Church, Laurel, would vote Yes to riverboat gambling. He'd been one of those courageous ones who voted against the lottery. Yet the Clarion-Ledger in its "Voter's Guide" for Sept. 15, page 10, had underneath his name published a Y for Yes on riverboat gambling. I decided the newspaper must have somehow made a mistake. And I was right, The newspaper's report definitely was wrong.

I asked Senator Scoper himself. He said he had voted "No" on the riverboat gambling bill.

I read page 391 of the Senate Journal for Friday, Feb. 2, 1990. The proof was there. It reveals that on S. B. No. 2837: Gambling boats on Mississippi River, Scoper voted Nay. — AWM

Florida church wins tournament

MEMPHIS, Tenn. (BP) — Olive Church of Pensacola, Fla., defeated First Church of Bostic, N.C., 30-6 to win the fifth annual National Fellowship of Baptist Men's National Softball tournament.

Sixteen teams from 11 states participated in the two-day tournament that was delayed five hours by rain.

The national softball tournament is a project of the National Fellowship of Baptists in Sports, one of 14 NFBM fellowships sponsored by the adult division, Brotherhood, SBC.

Other teams competing in the national softball tournament were: Gate City Church, Greensboro, N.C.; First Church, Norman, Okla.; Emmanuel Church, Enid, Okla.; Illinois Baptist Men; Rienzi Church, Rienzi, Miss.; Hillcrest Church, New Albany, Miss.; Park Cities Church, Dallas; First Church, Mt. Olive, Ala.; Sharon Heights Church, Dora, Ala.; Oak Grove Church, Belair, Md.; Elvaton Church, Glen Burnie, Md.; Second Church, Hopkinsville, Ky.; and Mt. Carmel Church, Cabot, Ark.

"Crossover India": 1992-93

By Marty Croll

RICHMOND, Va. (BP) — Southern Baptists will send volunteers from throughout the denomination to India for their 1992-93 "Cross Overseas" evangelism project.

Southern Baptist Convention President Morris Chapman is urging churches nationwide to send teams of pastors and lay people to help Indian Baptists and to mark the 200th anniversary of missionary William Carey's arrival in India.

"Crossover India" is the second in a series of "Cross Overseas" projects emphasizing participation from all parts of the SBC in a yearly crusade overseas. It parallels the "Cross Over America" campaign Chapman

launched in conjunction with the SBC Home Mission Board.

During 1992, volunteers will lead regional leadership conferences to strengthen churches and prepare Indian Baptists for evangelism and growth crusades in 1993. The crusades are scheduled in conjunction with a large two-day celebration event to occur in a major Indian city.

Because of William Carey's impact, the celebration likely will receive attention not only from Christians but also from others throughout India. Carey, the first modern-day missionary, left for India in 1792 from his home in England after helping form a missionary society. In India he ran

the first printing press, translated and taught literacy in 17 languages, and did extensive botanical work.

About 80% of the people of India practice Hinduism; another 11% are Muslims. But Christians, at 2.6%, have remained a steady force there. Many mission agencies work there and also will celebrate the Carey bicentennial.

Southern Baptists work with separate Baptist unions and associations in many Indian regions through itinerant missionaries who live outside India but visit periodically to offer their services and participate in training conferences.

Croll writes for FMB.

GRANT

From page 3

tingent on the Baptist Joint Committee, and as the financial conduit for SBC funding of the BJC. With the recent merger of the PAC into the Christian Life Commission and elimination of all SBC funding for the BJC, trustees of the CLC say they should logically inherit the money.

Since the allocation was made in 1964, the funds have been entrusted to the Southern Baptist Foundation. The interest on the account, which will amount to an estimated \$45,000 this year, has been paid annually to the BJC, which has used it to pay rent on its Capitol Hill office and for other purposes.

Trustee Roy Gean, who offered the motion approved by the CLC, said that because the 1964 allocation was not used as intended, the practice of sending the interest to the Baptist Joint Committee for the past 27 years has been a violation of the SBC's business and financial plan, which governs the practices of all agencies that receive SBC money.

Trustee Joe Atchison of Rogers, Ark., agreed the request should include all interest paid since 1964. "We won't get it, but we're going to ask," he said.

Gean, an attorney from Fort Smith, Ark., made the similar motion at the Southern Baptist Convention in June which was referred to the Executive Committee for action.

It remains unclear, however, if the Executive Committee, which like the CLC is now controlled by SBC fundamental-conservatives, has the power to reassign the money. That issue may be settled only in court, observers say.

Gean, a former member of the PAC, warned CLC trustees there has been "a request from the Baptist Joint Committee that the money be delivered to them." He did not explain his comment.

But Thomas told ABP that the Baptist Joint Committee has notified the Foundation that it now intends to spend the money. "We have asked for the funds because we are prepared to buy a building," he said. The BJC decided to pursue the purchase after Gean made his motion at the SBC, Thomas added.

Trustees of the Christian Life Commission say the original capital-needs allocation — \$300,000 at the time — was granted in the name of the Public Affairs Committee, according to the 1964 SBC annual.

Although the original allocation may have been directed to the Public Affairs Committee, it came at a time when Southern Baptists made no distinction between the PAC and BJC, Thomas said. He cited references in the Encyclopedia of Southern Baptists in which the terms Baptist Joint Com-

mittee on Public Affairs and Public Affairs Committee "are used interchangeably."

Only in recent years, after Southern Baptists gave the PAC duties separate from the Baptist Joint Committee, have the two entities been viewed as distinct, he said.

"It's pretty clear the convention set aside the money for the Baptist Joint Committee," Thomas said.

The confusion is likely to get worse since the Foundation, which has administered the fund for 27 years, says there is no original documentation to describe how the money was to be applied.

There is not even agreement over which group's name appears on the account.

"The corpus is in the name of the PAC," said Atchison, a trustee of both the CLC and the Foundation.

"The money has been in our name all along," said the BJC's Thomas, citing a fund statement from the Foundation which lists the account as "Baptist Joint Committee Public Affairs Capital Needs."

Hollis Johnson, head of the Foundation, was out of town and not available to comment on the dispute.

The CLC spent much of its fall meeting adjusting to the new reality created in June, when the annual meeting of Southern Baptists voted to withdraw all SBC funding from the Baptist Joint Committee and merge the Public Affairs Committee into the CLC.

Nine former members of the PAC, including Gean, were made members of the CLC until their terms expire. Seven participated in their first meeting Sept. 9-11.

The disintegrating relationship between the SBC and Baptist Joint Committee was the topic of several actions

by the CLC during its September meeting.

— Trustees voted not to send any representation to the annual meeting of the BJC in October. Although the SBC cut off all funding for the Baptist Joint Committee, Southern Baptists still qualify for 11 seats on the BJC.

However, because of the funding cut, BJC policy would require the CLC, rather than the BJC, to pay the expenses of the SBC representatives who attend the Washington meeting.

Trustees voted to allow CLC members to attend the Baptist Joint Committee meeting but only "as observers" and at their own expense, noting an official delegation from the SBC would only lend credibility to the BJC.

One of the CLC's Washington-based staff members will be asked to attend as an observer.

The CLC also asked Executive Director Richard Land to draft a statement explaining the CLC's position in the dispute, as well as other grievances against the BJC.

— Trustees authorized a committee to propose changes in the CLC program statement, which defines its work, in order to reflect the shift of the SBC's religious-liberty assignment from the BJC to the CLC alone. The changes were requested by the SBC Executive Committee, which along with the SBC must approve any revisions.

— Trustees debated whether or not to ask the BJC to remove the name of the Southern Baptist Convention from the coalition's letterhead. Land said as long as there is "an organic relationship" between the SBC and BJC such a request would be "no more productive than spitting in the wind." No action was taken.

Warner is editor of ABP.

Life Chain comes to Jackson

By Paul Griffin Jones, II

On Oct. 6, Life Chain will come to Jackson. The Christian Action Commission of the Mississippi Baptist Convention is working with other Christian denominations and churches to present a quiet, visible statement against abortion. Life Chain is the opportunity for persons from around the metropolitan area to prayerfully, peacefully, and legally come together in a show of solidarity that abortion is grievously wrong and that the church which Christ founded should affirm the sanctity of human life.

Life Chain involves persons who stand along public roads and streets in areas approved by local authorities and silently hold signs which read "Abortion Kills Children." In the Jackson area, the life chain will be in the area of State and High Streets where the two streets cross.

Oct. 6 is the day that over 300 such events are planned around the nation on National Life Chain Sunday. Life Chain began in 1987 in Yuba, Calif., and by February 1991, over 170 had been held in 40 states and several foreign countries.

The Christian Action Commission urges local churches to plan to be involved in this perfectly legal, peaceful, and highly visible statement against abortion. Southern Baptist churches or individual church members who desire to be involved can secure additional information by contacting the Christian Action Commission of the Mississippi Baptist Convention at 968-3800. Concerned Christians in other parts of the state can receive information about how to set up a Life Chain by also contacting the Christian Action Commission.

Jones is executive director, CAC.

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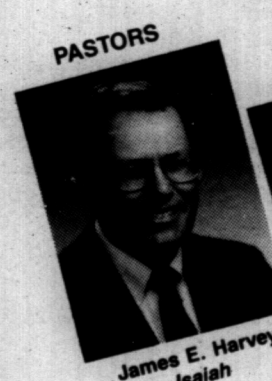
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capsules

FOUR SBC UNIVERSITIES RANK AS MONEY "BEST BUYS": NEW YORK (BP)—Four Baptist universities—Samford, Wake Forest, Baylor, and Furman—are among 100 schools nationwide highlighted in the 1991 Money Magazine "Best College Buys" guide, released on newsstands the first week of September. Chosen for their exceptional value, based on quality of academic program, selectivity of students and faculty, and cost of tuition, the 100 schools included a mix of 44 state-assisted and 56 private colleges and universities. Rice University in Houston, was ranked No. 1. Among the Baptist schools, Wake Forest University in North Carolina ranked 36th; Baylor University in Texas, 37th; Samford University in Alabama, 40th; and Furman University in South Carolina, 75th.

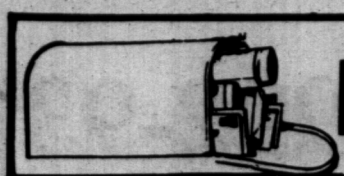
BWA SENDS FUNDS TO HELP YUGOSLAVIA: WASHINGTON (BP)—The Baptist World Alliance has sent funds to the European Baptist Federation to help Baptist pastors and families who because of the civil war have been displaced and are suffering. In a message to the Baptist Union of Yugoslavia, one of the 157 member-bodies of the BWA, BWA General Secretary Denton Lotz expressed the support, prayer, and concern of Baptists around the world. The General Council, the legislative body of the BWA, met in Zagreb, Yugoslavia for their annual meeting in August 1989.

BLANKENSHIP TO DIRECT GENEVOX MUSIC GROUP: NASHVILLE—Mark Blankenship, widely known composer and arranger of Christian music, will assume the role of director of Genevox Music Group effective Oct. 1. Blankenship will succeed Fes Robertson, who has announced his retirement. Robertson has been director of Genevox, a music publishing arm of the Southern Baptist Sunday School Board, since its beginning in 1986. In his new role, Blankenship will lead Genevox in the continuing development of print and audio products to meet the Christian music needs of churches, educational institutions, and individuals. Before coming to the board, Blankenship served as minister of music at North Phoenix (Ariz.) Baptist Church and in similar positions at First Baptist Church of Midland, Texas, and First Baptist Church of Belton, Texas. Blankenship has had more than 300 copyrighted choral works in print with Genevox and other publishers.

JIM BAKKER'S SENTENCE IS REDUCED BY 27 YEARS: CHARLOTTE, N.C. (EP) — PTL founder Jim Bakker was resentenced Aug. 23 to 18 years in prison, a 27-year reduction from his original sentence. Appearing at his resentencing hearing, Bakker said, "I ask all that I have hurt to please forgive me. I have asked heavenly God to please forgive me, and now I ask this court for human forgiveness." He added, "Your honor, I am deeply and seriously remorseful for my moral failures and the hurt I caused to so many people. I have failed so many people who trusted in me." The U. S. Justice Department issued a statement saying Bakker has changed: "For the first time in the history of the case, (Bakker) accepted full responsibility for his crimes," noted spokesman Doug Tillet. U. S. District Judge Graham Mullen waived a \$500,000 fine that had been imposed by Judge Robert "Maximum Bob" Potter after Bakker was convicted of fraud in 1989. Potter had also sentenced Bakker to 45 years in prison. Bakker, 51, has spent nearly two years in a federal prison in Rochester, Minnesota. With his new sentence, he will be eligible for parole in 1995.

LANNY HALL INSTALLED AS 13TH PRESIDENT OF HARDIN-SIMMONS: ABILENE, Texas (BP) — Lanny Hall was installed formally as 13th president of Hardin-Simmons University, saying, "My prayer today is: Our purpose, plan, and performance will be guided by the will of our Father." In his final remarks, Hall, who succeeded Jess C. Fletcher as president June 1, called for God's blessings on HSU and those connected with the institution. Three former presidents of HSU, including Fletcher, who is now chancellor; James H. Landes of Waco, who served the institution from 1963 to 1966; and Elwin L. Skiles of Abilene, who served from 1966 to 1977 assisted in the investiture of Hall as chief executive. Hall came to HSU from Wayland Baptist University in Plainview, Texas, where he was president for two and one half years.

TOYOTA TOP SPONSOR OF PRO-HOMOSEXUAL TV PROGRAMS: TUPELO, MS — Toyota is the leading sponsor of television programs promoting homosexuality, according to American Family Association. The Japanese auto maker was named in the AFA report which covered programs monitored between May 1 and July 31. Other top sponsors of pro-homosexual programs include Thompson Medical Company (makers of Dexatrim, Pritikin, and other diet products), Unilever, AT&T, General Motors, Philip Morris/General Foods/Kraft, Schering-Plough, Honda, Bristol-Myers, and MCI. "These companies have made a decision that they will help promote the homosexual lifestyle with advertising dollars," said Donald F. Wildmon, president of AFA. "The overwhelming majority of Americans find this lifestyle repulsive. Companies which help promote this lifestyle must be held accountable." Wildmon said that the networks and homosexual groups are planning a major push promoting homosexuality in their fall programs. Three series — L. A. Law, Roseanne, and Dear John — have already announced plans for episodes promoting homosexuality. "Others will simply include it in their programs without making advance announcements," Wildmon said. He said a study in the *Journal of Communications* reported that homosexuals are the most effective and well-organized pressure group lobbying TV. The networks consult regularly with homosexuals on projects they are considering. "Another study, the Lichter and Rothman report, showed that 86% of the top people in Hollywood and the networks don't believe homosexuality is wrong. The study went on to state that most of the Hollywood TV elite believe they have a role to play in reshaping American society. We have been expecting the big push to make homosexuality acceptable. It appears that the homosexuals and networks have decided this fall is the time to begin," Wildmon said.



Letters to the editor

Sale helps prison ministry

Editor:

I'd like to tell you about a friend of mine. She has so much compassion for the people she ministers to! You see, they are inmates in our Rankin County facility of correction. She is Chaplain Wendy Hatcher and she does a super job out there. If she could do what she'd like to (convert the rest of the inmates and rehabilitate them) we could turn that building into a place for flea markets! I'm out there a lot and I can see what she's doing. She and a few others worked tirelessly to build a chapel for worship services. Now that it's done, she set out to build a fence around it (high security type) so more of the inmates could attend.

The last sale we had, I saw her sell a motor bike to a little boy who'd worked all summer saving his money and he wanted that bike so bad! It was well worth \$250, but he only had \$123, so Wendy sold it to him. Later she told me that might be the only time he ever had a chance to get one. She said the Lord told her to do it. Many times she tells me what the Lord has told her and I believe her.

If we could reach all the churches in the area and get them to donate items like furniture, clothing, toys, appliances, household items, motor bikes, boats, or anything you feel we might sell, what a blessing this would be in her work!

Help us get the word out that on Oct. 5, about 8:30 a.m., we're having a big sale on the black top parking lot at the prison. Please bring lots of things for us to sell and bring lots of money to spend while you're here. After all . . . "When you do it unto the least of these, my brethren, you do it unto me." In case you forgot, the prison is on Highway 468. May God richly bless each one who reads this.

Glatia Buchs
Florence

God's choice

Editor:

In response to the letter "God-called women," of Sept. 5 edition of the *Baptist Record* by Ryburn T. Stancil (a pastor?).

Being a woman I agree that we are special but beyond any doubt we are not to replace men as deacons or take over the pulpit and I most certainly do not understand how a man could biologically be the mother of Jesus Christ.

As for the woman who anointed Jesus' feet at Galilee, it is not the custom of masculine men to carry a vial of perfume. Concerning Jesus' making provision for his mother before his death — what would you have had him to do?

If, by any chance, Mr. Stancil is referring to deaconesses (such as found in the Conservative Baptist Church), they are elected to serve in helping pastors and deacons, not to take over authority given to man by our Heavenly Father. There is only confusion (and we know God is not the author of that) when we attempt swimming against the tide or God's Word.

As to the reference of Paul in Galatians, it seems clear that he is saying that we, as justified believers, through faith in Christ Jesus are one in him, regardless of race, color, or creed . . . In other words, joint heirs with Jesus but each having separate responsibilities in the sight of God.

Isn't it true if men would live according to God's standards we would not be faced with the necessity of electing, as you stated, weaklings to

fill the pulpit or serving as deacons?

Let us remember when Jesus chose 12 disciples they were all male. If God had wanted a woman in charge, Christ would have been female . . .

Nancy Page Goldstine
Picayune

Tolerance is not priority

Editor:

You closed your editorial of Aug. 29 with the wish that the Christian Life Commission and the Baptist Center for Ethics would get together. Why can't they get together, you wondered.

I appreciate the opportunity to answer this question. It seems clear to me. The presently constituted CLC has adopted the Reagan-Bush social agenda, in particular pushing the issues known as "returning prayer to the public schools," and anti-abortion legislation (or judicial decisions).

The latter issue they treat as if reasonable, Christian people do not disagree on this terribly complex problem, and argue that there is only one Christian position—theirs.

Regarding school prayer, the CLC seems to have adopted the position of Chief Justice Rehnquist and simply not believe in separation of church and state. They would like to use the public schools to Christianize children.

So I, too, wish we could be satisfied with a single convention body dealing with ethical issues. But we have an overabundance of diversity, and tolerance is not a priority among the present SBC leadership.

Besides, it could be the other way around. We can be reasonably sure that if the CLC had continued to fulfill its mission as it did under the leadership of Foy Valentine, the evangelical fundamentalists would have started their own operation, an action the Baptists in the convention have now been forced to do, in order to be heard.

Thank you for your consideration.
Richard L. Conville
Hattiesburg

"Many do not meet Bible qualifications"

Editor:

I noted the letter in the *Baptist Record* on Sept. 5 from Ryburn T. Stancil, in which he seems to feel that women have been relegated to inferior positions in the Lord's kingdom work. Perhaps this was true more so many years ago and in some instances now.

I take issue with the writer as he gave several examples from the Bible about women being exalted. Of course he mentions that God chose a woman to become the mother of Jesus. Most anyone could come up with men who have been exalted also; for example, John the Baptist.

One of the main objections that I find with the letter is that "all of this because of the opinion of one man . . ." I feel that God's Word is inspired. If you take away the writings of Paul you have only half the New Testament left. And as far as there being brilliant and devout women in the church; there are many men in this same category. But many do not meet the Bible qualifications for deacon or pastor.

James K. Burke
Tylertown

Doubts about BJC vanished

Editor:

Today I received a letter from James M. Dunn, executive director of the Baptist Joint Committee (BJC).

It seems now he has gone the way of John R. Rice and is intent on spending his monies in bitterness, fighting the Southern Baptist Convention. If there was any doubt in the wisdom of the convention severing ties with the BJC, surely they have vanished. Christ is not reflected in bitterness, backbiting, and gossip.

I know some will support him in his effort to slander the SBC but I sure hope Mississippi Baptists will stand firmly behind the Cooperative Program and do things "decently and in order."

Thank you for listening.
Jack Albritton, pastor
McLaurin Heights Church,
Pearl

Life is a special gift

Editor:

My name is Dewey Burton Jr. I am a 32-year-old victim of cystic fibrosis. I am one of the oldest living persons in the state of Mississippi with the disease.

I am writing this letter in praise of someone whom I think is some kind of wonderful. His name is Jesus Christ! When I was born, my family was told I would not live to be eight years old.

When I became eight years old, my family was told I would not live to be 12 years old. If I did, it would be a miracle! Well, miracles do happen! I am living proof that God is real!

Medical science has done a lot for me in my life, and God is the reason I am still here. I have walked through the valley of the shadow of death many times in my life but, thanks to a lot of wonderful human beings such as my family, friends, doctors, and my Lord and Savior Jesus Christ, I can still enjoy life.

There are a lot of things we take for granted in our world today such as trees, flowers, birds, the ability to see, hear, smell, talk, and last but not least breathe!

My friend, life is a very precious gift, especially for someone like me. Due to my illness, I will never be able to father children. You will never know what pain it is for a 32 year old man to live with the fact he will never be a father. Yet, there are so many people in our world wanting to abort because it is inconvenient to have children. Children are a gift of God! I think there are a lot of people that would see things differently if they were looking through my eyes!

To all those people for abortion I say to you: When I came into this world I was not perfect. I was also a very expensive inconvenience for my parents but they did not abort me! Although I have cystic fibrosis, I deserve the right to exist! I share a love and a bond between my family that is as strong as the ocean is wide! My friends, life is a very special gift! Think about it!!!

Dewey Burton Jr.
Philadelphia

The people of Kuwait were held captive in their own country for seven months. The coalition and the United States military went in February 25 and 26 and freed them. The people poured out into the streets celebrating, rejoicing, and praising their allies for freeing them.

Jesus also set the captives free. Where are the praises, rejoicing, and celebrating due him?

Linda S. Leach
Greenville, MS

HouseTops

What I tell you in the darkness, speak in the light: and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

September 19, 1991

HouseTops is a supplement to the Baptist Record and is produced by the Mississippi Baptist Convention Board.



Let Me Introduce My Friend to a Friend

by Don Wilson
Associational Consultant, MBCB

We all want to share our faith in Jesus with new acquaintances. While we make adjustments in a rapidly changing society, we also want to stay in touch with "old" friends.

In Mississippi, friends are still important, especially those whom we've known for years and years. We want to share our faith in Jesus with them, too. We believe "in order to have friends, one must show himself to be friendly."

Much of our Mississippi mind set is very provincial; we place confidence in strangers very slowly. In much of our state folks wonder three things about folks they don't know very well:

- Where are you from? (Not where do you live now, but rather where did you grow up?)
- Who are your kinfolks? (Family relations are important.)
- What do you want? (Strangers always want something.)

In many, many communities, work places, and relationships, the answers to these questions have been settled for a long time. Personal experience has built confidence. The right to be called "Friend" has been earned. Out of a background of personal relationship, one knows he can trust you. In Mississippi we learn to "believe" a person, then we know we can "believe" what he says.

We have established this confidence, trust, and friendship through just being friends. As a Christian we can talk to our friends about our Best Friend, Jesus. We have earned the privilege.

How do we witness to a friend about Jesus?

- Live a life that shows the difference Jesus makes.
- Talk to your friend about Jesus.
- Ask your friend questions about things of value. We talk about those things which mean most to us.
- Tell about your own relationship with Jesus as your personal Savior.
- Simply invite your personal friend to invite Jesus into his life as Savior.

Friends don't let friends die without hearing about Jesus. If you don't tell your friends about Jesus, who will?

Through years of personal friendship, we earn the privilege to discuss personal matters. Nothing matters more than Jesus. Friends listen to friends. Tell your friends about Jesus! **HT**

This series of articles deals with how to become a Christian or how to share your faith. Articles by others will follow in future issues of HouseTops.

God is standing by the telephone, waiting for our call. He is ready to pick up the receiver. God will never hang up on us. He never unplugs the line or takes the receiver off the hook. God's circuits are never busy or over-loaded. Two special promises reassure us, "Call Me and I will answer," (Jeremiah 33:3) and "The Lord is near to all who call upon Him." (Psalm 145:6)

It isn't necessary to go through a subordinate. In the name of Jesus, our Lord, we are ushered immediately into His presence. We do not need a previous appointment.

He even anticipates our needs. "Before they call I will answer, while they are yet speaking, I will answer." (Isaiah 65:24) Certainly this applies to the lost,

"...WHOSOEVER calls on the name of the Lord (Jesus Christ) shall be saved." (Joel 2:32; Acts 2:21; Romans 10:13)

GOD IS ON THE LINE...

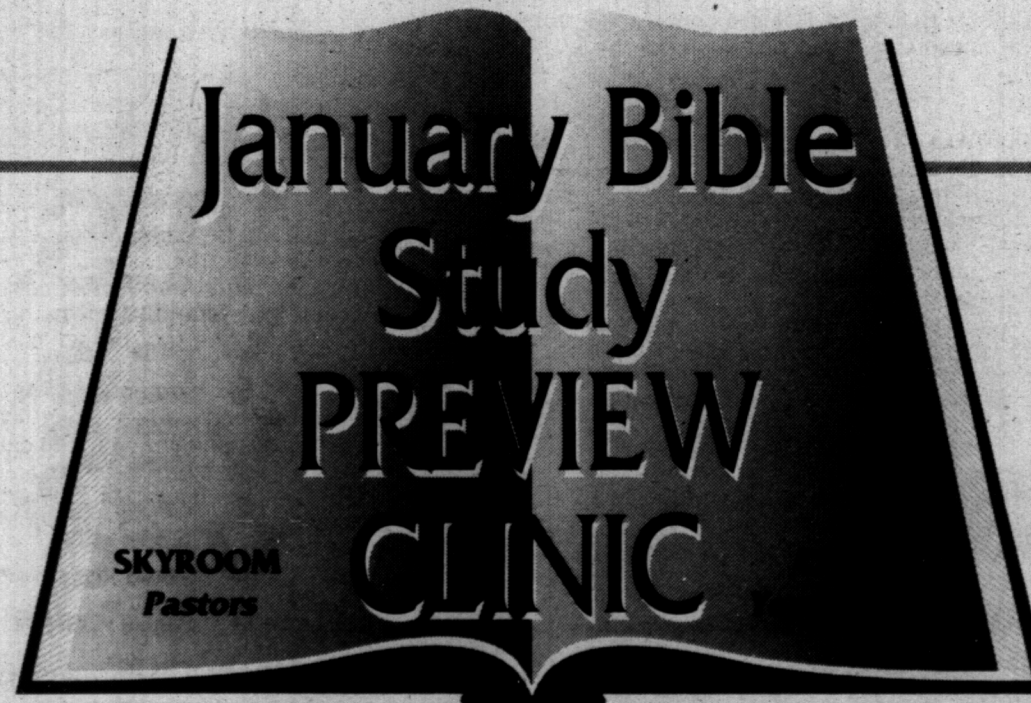
by Charles Whitten
Prayer Coordinator, MBCB



He insists that we call; He demands that we call. He tells us that He has much to share with us. He has great things, hidden things, unsearchable things to show us. These are things we do not know; things we need to know; things that only He can tell us.

Doug and Gail Benedict are excellent examples of God's answer in response to an outpouring of intercessory prayer all over the state. Doug's urgent need was to receive a liver transplant. Those weeks of waiting in Houston, Texas, tested faith and patience to wait on the Lord. In God's own time, the transplant came and Doug is back in Purvis serving as Director of Missions of the Lamar Association.

Indeed God is always attentive to our prayers. He is waiting for us to ask. **HT**



•This clinic is for individuals who plan to teach January Bible Study.

•Pre-registration is required.

•The cost of the meeting is \$5 which includes lunch, refreshments and handout materials.

Tuesday
October 1, 1991
BAPTIST BUILDING
Jackson, MS

•Baptist Book Store will be present

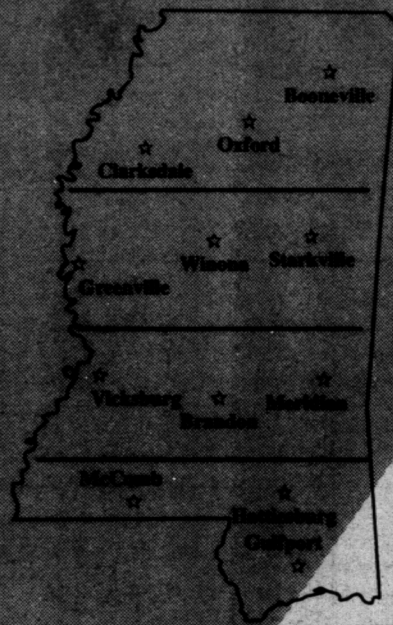
•Parking is available at First Baptist Church, Jackson, North Street parking lot only.

•For further information contact the Sunday School Department at 968-3800.

CHURCH LEADERSHIP TRAINING

October 1991

12 Locations • 24 Specialized Conferences



GOAL: Every Church Leader Equipped to Lead!

OCT 5 — Oakhurst BC, Clarksdale; FBC, Oxford; FBC, Booneville

OCT 26 — FBC, Greenville; FBC, Winona & No. Winona BC; FBC, Starkville

OCT 19 — FBC, Vicksburg; Crossgates BC, Brandon; FBC, Meridian

OCT 12 — FBC, McComb; Main Street BC, Hattiesburg; FBC, Gulfport

9:00 A.M. - 3:00 P.M. *

Church Administration: Deacon Chairmen; Pastor of Single Staff Church; Pastor of Large Church.

WMU: *Called and Accountable* - 1991-1992 emphasis book. Learning stations to include age-level organizations, new StudiAct and Missions Adventures materials, and new products.

Sunday School: How to understand and use improved Sunday School curriculum materials for effective Sunday School work for general officers and age-group workers.

Discipleship Training: Each age group will explore Discipleship Training materials and methods of training.

Brotherhood: Brotherhood Administration/Baptist Men's Leadership; Royal Ambassador Leadership.

Church Music: Church Organists and Pianists; Choir Leaders/Workers for Grades 1-6; Volunteer/Bivocational Music Directors.

Helping to bring Mississippi and the world to Jesus

as we equip every member to discover, develop his/her spiritual gifts for service in the church's mission.

Sponsored by Mississippi Baptist Convention Board, Eugene H. Dobbs, Administrative Assistant for Ministry

* Bring a sack lunch. Drinks will be provided.

Bold Mission Thrust Launch Day - Sunday, October 6, 1991

October 6, 1991, is the day set by the Southern Baptist Convention to launch Bold Mission Thrust Emphasis 1991-92. The theme for the year reflects our commitment to Holy Scripture: "Share Heritage and Hope.....Embrace God's Word."

The Mississippi focus of Bold Mission Thrust is expressed in our mission statement: "Helping To Bring Mississippi and The World To Jesus." Under this mission statement we will focus our energies upon three priority concerns:

1. Bearing an authentic witness to every person.
2. Getting every person in a Bible study group.
3. Enlisting and equipping every Christian for service.

The following resources will aid you in Bold Mission Thrust Launch Day on October 6, 1991:

"Proclaim," October-December, 1992, pages 18-19, Baptist Sunday School Board ; "Church Planning Handbook 1991-92," Ministry Office, Convention Board ; "The Baptist Program," April 1991. **HT**

September 29, 1991

Day of Prayer for Sunday School
BREAKTHROUGH

13 THINGS A NEW DISCIPLESHIP TRAINING DIRECTOR SHOULD DO

1. Read *DiscipleAll: A Discipleship Training Manual* (Baptist Book Store)
2. Determine Discipleship Training needs of church.
3. Use the *Discipleship Training Annual Planbook* to plan the year's work. SET GOALS!
4. Set up - enlarge - proper organization - include all age groups.
5. Enlist sufficient leaders. Work with the nominating committee.
6. Plan to train all leaders. Check associational dates.
7. Plan enlistment activities to enroll people in Discipleship Training groups.
8. Plan with the workers quarterly.
9. Become acquainted with all curriculum pieces available for each age group.
10. Meet with Church Council - advocate Discipleship Training.
11. Work to minimize disruption of Discipleship Training meeting time on Sundays.
12. Ask the church for ample budget allowance for Discipleship Training needs.
13. Plan to continue as Discipleship Training Director more than one year.



William Maxwell, Keith Wilkinson, and Bill Causey peruse the new Sunday School Board curriculum for 1991. Wilkinson, director of the MBCB Sunday School Department, hosted board staff for a roll-out of the new curriculum so that fellow staffers understand the changes made in the curriculum. Maxwell is director of Accounting and Personnel Services; Causey is executive director/treasurer. Those having questions about use of the new curriculum may contact the Sunday School Department at 968-3800. Churches never having used any Sunday School Board curriculum may be eligible for free curriculum materials. Contact the Sunday School Department for details.

YES. YES. YES. YES.

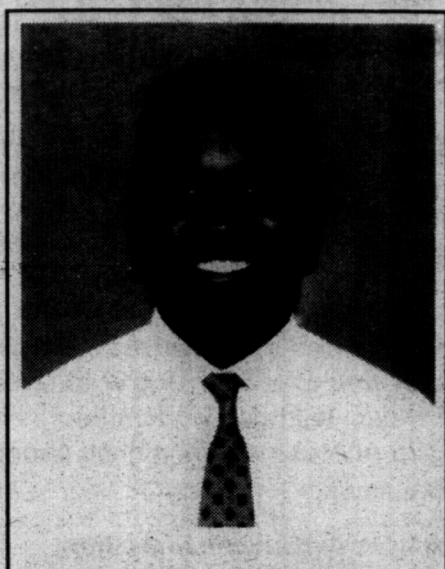
There's a ripple effect to discipleship training. Say "yes" to orienting new members, equipping members, and training leaders.

Say "yes" to



**DISCIPLESHIP
TRAINING**

HOUSE OF



Antonio Akins was the Youth Speaker winner in the State Youth Speakers Tournament held at Colonial Heights Baptist Church in May of 1991. He is a member of First Baptist Church, Olive Branch.

The Speakers Tournament is sponsored each year by the Discipleship Training Department for youth in high school.

As a state winner, Antonio was Mississippi's representative at Ridgecrest in July during Discipleship Training Conference as a guest of the Mississippi Discipleship Training Department.

BEING A POSITIVE WITNESS

by Antonio Akins

Now I'm sure that all of us at some point in our Christian lives have heard the word "witness." And when we heard it, we either rejoiced in thought over the last time we did it, or we felt that grave fear that the word can inflict. There are lots of different things that we can be witnesses of, but I am referring to being a positive, effective witness of Jesus Christ, the Lord and Savior of the world. We can be witnesses of accidents, we can be witnesses of a murder, and we can be witnesses of how hard work has led to success. They are all the same. Witnessing is just showing and telling about something that has happened and how it affected our lives. A Christian witness is showing and

telling about what happened when Jesus came into our hearts and changed our lives.

To witness effectively we must be realistic. Genuine in our total commitment to Jesus Christ, we must know how to witness; we should associate with non-Christians, and we must be willing to share our joy in the Lord with someone who doesn't have that relationship with Jesus that we have.

Being realistic means that first of all we have experienced salvation, that we have asked Jesus into our hearts and offered ourselves to live for him, not only salvation, but a continuous stage of growth in Christ. Witnesses cannot be complacent. We must show Christianity as being happy and joyous, not boring and restrictive. If we are true Christians

we know that our lives are not boring. We must make others want what we have. "NonChristians are carefully examining the church people to see if they are real. Sometimes they don't see it, not because they are spiritually blind, but because sometimes it's not there."

Secondly, we must know how to witness. When we study our Bibles, we are doing it to glorify God and to seek direction in life. But there should be another purpose, and that should be to be prepared to present the Gospel of Christ at any moment. We should know our strengths and weaknesses. We should know our best approach so as not to turn someone away. It is not hard to witness if we prepare ourselves, and let me add that the first step in preparation is being right with God. Please don't try to lead someone to Christ if you're not right with God. God has commanded us to be witnesses, but he has also commanded us to remain in him. In **Life-Style Evangelism**, a book by Joseph C. Aldrich, two of the types of witnesses are Incarnational and Confrontational. My friends, if you've asked Jesus Christ into your life, you're already an Incarnational witness, and if you have those last two criteria I mentioned earlier, you have the potential to be a confrontational witness.

One of those criteria was association with non-Christians. People won't believe we want them in heaven with us if we don't want them in our homes. We have to love non-Christians. It is difficult not to love someone who loves

you. It will be difficult for that non-Christian not to love us if we love him. In the book **Concentric Circles of Concern** by W. Oscar Thompson, Jr., there are seven concentric circles in our sphere of evangelism. From smallest to largest, the circles represent self, immediate family, relatives, close friends, neighbors and business associates, acquaintances, and person X. These are the people we are commanded to witness to, the people we come in contact with each day. We cannot bring the world to Christ; we must bring Christ to the world. Have you ever realized that you are the only Jesus Christ that some people will ever see?

Lastly, we have to be willing. We have to be willing to tell any and everybody about Jesus, and we should be willing to accept them after we have told them. If we have good news to tell, we are witnesses; but the moment we try to get that person to do something with Jesus, we shift over to the role of soul winner. Therefore, we've got to be willing. In the book **Life-tyle Evangelism** by Joseph C. Aldrich, Paul E. Scott, the author of **Our Guilty Silence**, is quoted as saying this about God: "First He sent His Son. Then He sent His Spirit. Now He sends His Church." Jesus commanded his disciples to wait until the Holy Spirit came before they began their witnessing. John Scott says he has already sent His Holy Spirit, and now He sends His church. Will we go? **HT**

Zimbabwe Partnership

by Bill Causey

Executive Director, MBCB

As you read this an advance team is preparing for our three year partnership with this African nation. We have gone with a fervent prayer in our hearts that God is going to mightily bless this effort. Moreover, I hope that many of you who read this will determine now to be a part of future teams which will need to go.

The greatest request is for preacher evangelists. But there will be teams needed for construction. There will be teams of laymen to help train deacons and other witnesses. There will be other needs cropping up. And the agricultural project will be continuing. For now, Paul Harrell in the Brotherhood Department is making these detailed arrangements. This is an open invitation for you to begin your plans to be a part of this sometime between 1992-1995.

We believe eternal benefit will derive from this intensive and concerted effort. Most of all we pray for a great harvest of souls. Our effort in Kenya reported over 50,000 first-time converts. Dare we pray for as many in Zim-

babwe? Please urge your people to pray earnestly in faith for God's own heart-hopes to be fulfilled.

Direct missions like this are taking off like a giant tidal wave and is already impacting how Foreign Missions is done. Who knows, this may be the way that God can use us best in this present time to sweep the world with the Word prior to the Second Coming of our Lord.

At any rate, we know God has provided Mississippi Baptists with this opportunity since the request came to the Foreign Mission Board from our missionaries in Zimbabwe. We must not let our Lord or the missionaries down.

Again, please pray, and plan and provide yourself as an available resource for God to use.

"Helping to bring Mississippi and the world to Jesus" is more than a slogan! It's our calling! **HT**

UNLOCK YOUR FULL COUNSELING POTENTIAL

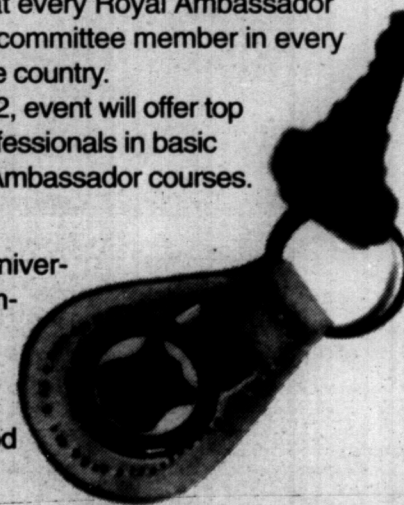
RA UNIVERSITY is an in-depth training, sharing, and exploring time that will unlock the counseling potential of the nation's RA leadership. Held at Rhodes College near the national Brotherhood Commission headquarters in Memphis, Tennessee, RA University is the most important training event you will ever attend.

What's causing all the excitement? It's a national training event aimed at every Royal Ambassador counselor, director or committee member in every local church across the country.

The May 28-31, 1992, event will offer top training by leading professionals in basic and advanced Royal Ambassador courses.

Contact:

Royal Ambassador University, Brotherhood Commission, SBC, 1548 Poplar Ave., Memphis, TN 38104, or your state Brotherhood office for more information.



Youth Ministers Conference

October 21-23, 1991

Lake Tlak O'Khata, Louisville

Devotionals — Russ Barksdale, pastor, First Baptist Church, Carthage

Music — Martin Bell, youth music and worship leader, Jackson

General sessions — with Richard Ross, youth ministry

consultant, Church Administration Department, BSSB; and, Billy Beacham, president of Student Discipleship Ministries in Fort Worth

Small group sessions for the large church with Billy Beacham and for the small church with Richard Ross

DISCUSSION SESSIONS FOR WIVES

For Registration Information Contact:
CHURCH ADMINISTRATION-PASTORAL MINISTRIES
DEPARTMENT, MBCB
968-3800 EXT: 3905



AIDS It's Time for a Christian Response

It's time for Christians to respond to the AIDS crisis. What will your response be?

AIDS: A Christian Response, by William M. Tillman, Jr., addresses the AIDS epidemic from a Christian perspective. The author dispels the misconceptions about the disease and affirms the facts about AIDS, discussing the ways it is acquired, its symptoms, and its consequences. Christians will find this material indispensable in learning how to respond to the disease and how to protect themselves against infection. This 12-chapter book also equips individual readers and churches to minister to persons with AIDS, as well as to their families, with Christian compassion.

Now you can learn the facts about one of the most devastating crises of our time and how you can bring healing in Christ's name. Study *AIDS: A Christian Response* individually or in a Discipleship Training group in your church. The book (item 5280-08) is available from Baptist Book Stores and from the Customer Service Center; 127 Ninth Avenue North; Nashville, TN 37234; 1-800-458-BSSB. **HT**

Take an Old Testament Journey . . . Step by Step

In the Old testament God has revealed Himself, His purposes, and His ways so that His people may know Him and experience life to its fullest. Now you have a unique opportunity to take an Old Testament journey, participating in its message, events, people places, and themes.

Step by Step Through the Old Testament surveys the Old Testament, offering you a foundation for understanding and interpreting the Old Testament. This 13-session LIFE course also leads you to respond to the timeless truths of the Old Testament.

Resources include:

- *Step by Step Through the Old Testament* member's book (7602-71)
- *Step by Step Through the Old Testament* leader's guide (7606-71)
- *Step by Step Through the Old Testament* optional videotapes (86040-81)

Order *Step by Step Through the Old Testament* materials from the Customer Service Center; 127 Ninth Ave. North; Nashville, TN 37234; 1-800-458-BSSB. **HT**

Dynamics of Aging

New Orleans Baptist Theological Seminary

February 24-26, 1992

12:00 Monday — 12:00 Wednesday

GENERAL SESSIONS

Spiritual Dynamics of Aging — FERRIS JORDAN

Psychological and Social Dynamics of Aging — CARROL FREEMAN

Dynamics of Ministry by the Aging — MACKLYN HUBBELL

The Bible and Aging — FRANK STAGG

Worship Leader — JOE COTHEN

Banquet Leader — HORACE KERR

WORKSHOPS

Ethical Issues Confronting Senior Adults — J. CLARK HENSLEY

Senior Adult Ministry in Your Church for the 90's — KEN JORDAN

Recreation and the Aging — W.W. WALLEY

Building Support Groups — JEANINE BOZEMAN

Homebound Ministry in Your Church — JIM BERTHELOT

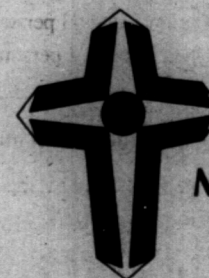
Counseling the Aging and their Families — JAMES HIGHTOWER

Trends in Aging — ORRIN MORRIS

Home Mission Board Ministry & Senior Adult Opportunities — BILL HOWSE II

PRESENTED BY

New Orleans Baptist Theological Seminary • Baptist Sunday School Board
• Mississippi Baptist Convention Board • Louisiana Baptist Convention



MasterLife

**MasterLife Workshop
Baptist Building, Jackson**

October 14-18, 1991

Monday 6:30 p.m. - Friday Noon

Preregistration Required

Participants may become certified for leading MasterLife groups

HOUSE OF

Hotel list

DOWNTOWN

KEY	HOTEL	SGL	DBL
1	The Canterbury Hotel	\$115.00	\$115.00
2	Embassy Suites Hotel		
	Downtown (2 Rooms)	105.00	115.00
3	Hyatt Regency Hotel	89.00	89.00
4	Omni Severin Hotel	72.00	72.00
5	Holiday Inn Union Station	81.00	91.00
6	Hilton at the Circle	78.00	78.00
7	The Columbia Club	74.00	80.00
8	Indianapolis Athletic Club	79.00	85.00
9	Courtyard by Marriott		
	Downtown	72.00	72.00
10	University Place Conf Ctr & Hotel	76.00	94.00

NORTHEAST

HOTEL	SGL	DBL
North Meridian Inn	\$60.00	\$60.00
Knights Inn North	33.00	39.00
Radisson Plaza & Suite Hotel	82.00	82.00
Signature Inn Castleton	52.00	59.00
Courtyard by Marriott		
Allison Rd.	69.00	69.00
Hampton Inn Northeast	46.00	46.00
Quality Inn Castleton Suites	65.00	65.00
Luxbury Hotel Castleton	50.00	50.00
Omni Indianapolis North	88.00	88.00
Sheraton Northeast	62.00	72.00
Hampton Inn East	48.00	53.00
Indianapolis Marriott	82.00	92.00
Holiday Inn East	65.00	65.00
La Quinta Inn East	45.00	52.00
Rodeway Inn East	44.00	48.00
Capitol City Motor Lodge	52.00	52.00
Signature Inn East	52.00	59.00

SOUTHEAST

HOTEL	SGL	DBL
Ramada Inn South	\$50.00	\$54.00
Holiday Inn Southeast	55.00	55.00
Days Inn South	35.00	40.00
Comfort Inn South	48.00	52.00
Signature Inn South	50.00	57.00

NORTHWEST

HOTEL	SGL	DBL
Motor Speedway Motel	\$48.00	\$48.00
Best Western Waterfront Plaza	56.00	56.00
Howard Johnson Speedway	50.00	60.00
Days Inn Northwest	65.00	65.00
Country Hearth Inn	48.00	54.00
Signature Inn West	52.00	59.00
Lees Inn	46.00	52.00
Hampton Inn Northwest	47.00	52.00
Comfort Inn North	55.00	70.00
Dillon Inn North	43.00	43.00
Embassy Suites Hotel North	89.00	89.00
Fairfield Inn College Park	51.00	51.00
Drury Inn	50.00	55.00
Signature Inn North	52.00	59.00
Red Roof Inn North	33.00	42.00
Holiday Inn North	76.00	76.00
Marten House	70.00	70.00
Residence Inn	95.00	95.00
Courtyard by Marriott North	72.00	82.00

SOUTHWEST/AIRPORT

HOTEL	SGL	DBL
Holiday Inn South	\$55.00	\$65.00
Adam's Mark Hotel	75.00	75.00
Hampton Inn Airport	47.00	53.00
Days Inn Airport	60.00	65.00
Airport Hilton Inn	82.00	82.00
Holiday Inn Airport	85.00	85.00
La Quinta Motor Inn Airport	60.00	60.00
Motel 6 Airport	27.00	37.00
Courtyard by Marriott Airport	76.00	86.00

Indianapolis housing requests should be postmarked Oct. 1

NASHVILLE (BP) — Hotel reservations for the 1992 Southern Baptist Convention annual meeting should be mailed Oct. 1, according to Convention Manager Richard P. Rosenbaum Jr.

The meeting will be June 9-11 in the Indianapolis Convention Center and Hoosier Dome.

Housing request forms are available from the offices of the state Baptist convention executive directors and the September issue of The Baptist Program magazine, Rosenbaum said. Or use the one on this page.

Requests postmarked Oct. 1 will receive priority. The SBC Housing Bureau will assist in finding rooms for others after requests postmarked Oct. 1 have been filled.

The SBC Housing Bureau will fill the requests Oct. 15, after all forms postmarked Oct. 1 have had time to arrive in Indianapolis.

Registrants may not submit more than one request per person. The housing bureau's computer will cancel all copies of multiple requests by the same individual.

Multiple registrants may submit as

many as, but not more than, ten individual requests in the same envelope.

The convention's block of 6,500 rooms is spread among 60 Indianapolis hotels. However, many rooms that are not in the SBC block will be available through travel agents or direct from the hotels.

Plans for messenger transportation are still being worked out. "We are presently evaluating the need for an in-town shuttle system. With more than 5,000 parking spaces nearby, this (shuttle service) may not be necessary," said Rosenbaum.

Handicapped people and others with special needs should contact Housing Information, SBC Executive Committee, 901 Commerce Street, Suite 750, Nashville, TN 37203; telephone (615) 244-2355.

Information concerning campground and RV parks and tourist information is available through the Indianapolis Convention and Visitors Association, One Hoosier Dome, Suite 100, Indianapolis, IN 46225; telephone (317) 639-4282; FAX (317) 639-5273.

OFFICIAL HOUSING REQUEST FORM SOUTHERN BAPTIST CONVENTION JUNE 9-11, 1992 — INDIANAPOLIS, INDIANA

- PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EVERY ITEM BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING.
- SHOULD MORE THAN ONE ROOM BE NEEDED, USE A SECOND FORM.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL WHOSE NAME APPEARS ON THIS FORM.

NAME OF PERSON REQUESTING ROOM (NOTE: This person must be one of the individuals who will be occupying the room):

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

TELEPHONE (____) _____

Select six hotels/motels of your choice:

FIRST CHOICE _____ FOURTH CHOICE _____

SECOND CHOICE _____ FIFTH CHOICE _____

THIRD CHOICE _____ SIXTH CHOICE _____

When making your selections which is more important to you: ☐ PRICE or ☐ LOCATION?

Arrival Date _____ Departure Date _____

Arrival Time _____

Check type of room desired:

- ☐ Single (1 bed/1 person) ☐ Triple (2 beds/3 persons)
☐ Double (1 bed/2 persons) ☐ Quad (2 beds/4 persons)
☐ Twin (2 beds/2 persons) ☐ Other (specify) _____

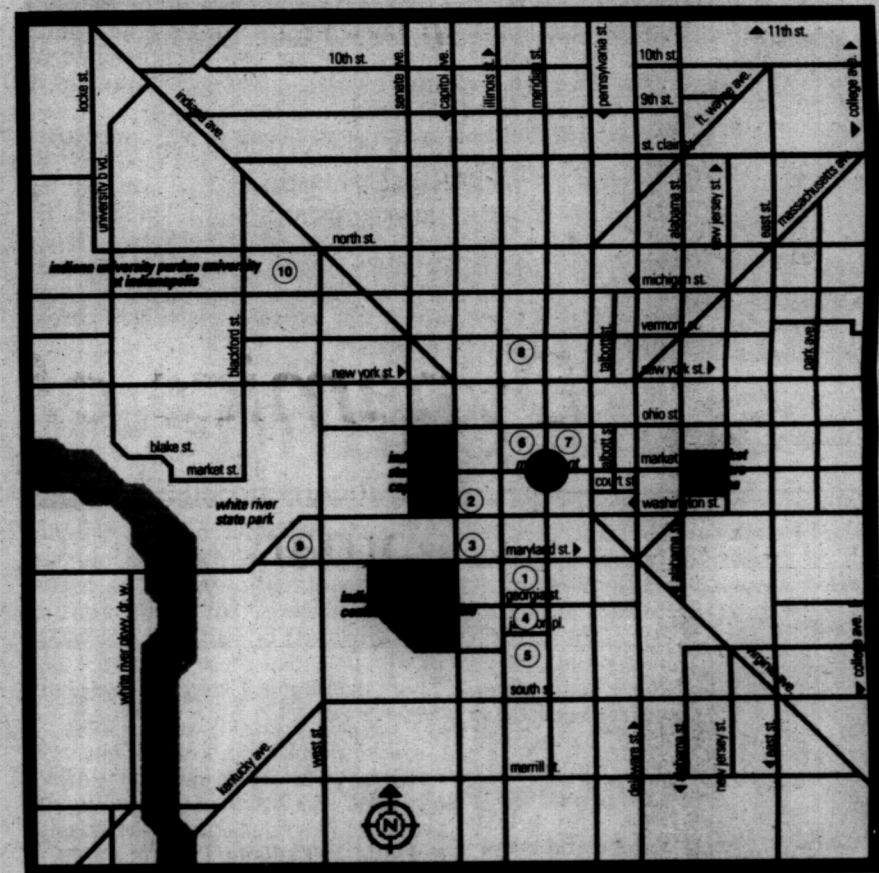
Names of all persons occupying the room, including the person making this request:

1 _____ 3 _____
 2 _____ 4 _____

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying maps. Make a photocopy of this form for your files. SBC Housing Bureau processes reservations in order of date mailed. Confirmations will come directly from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Changes or cancellations should be sent in writing, or by Fax to the SBC Housing Bureau:

MAIL TO:
SBC Housing Bureau
One Hoosier Dome - Suite 100
Indianapolis, IN 46225
(FAX) 317/684-2492

ALL FORMS MUST BE POSTMARKED ON OR AFTER OCTOBER 1, 1991 • MAIL FORMS NO LATER THAN MAY 8, 1992



Downtown Indianapolis

NOTES

• The Indiana Convention Center & Hoosier Dome is the site of the 1992 SBC Annual Meeting, the Woman's Missionary Union Meeting, and the Pastor's Conference.

• Because of the fewer number of available rooms per hotel, the Hyatt Regency, Omni Severin, and Hilton-On-The-Circle will all serve as Convention Hotels.

• The Holiday Inn Union Station will be the Headquarters Hotel for the Woman's Missionary Union.

INSTRUCTIONS:

Choose SIX (6) hotels from the accompanying two lists, listing them in order of your preference. Feel free to make photocopies of this form should you need any additional rooms (Limit: 10 forms per envelope).

DUE DATES:

Forms must be postmarked on or after OCTOBER 1, 1991 (but NOT before). All forms received by the Housing Bureau will be held until October 15, 1991, to be sure that all October 1 requests have arrived. Forms will then be opened in order of the postmarked date. Any forms bearing a postmark dated before October 1st will be processed AFTER those with the required postmarked date. Also, forms should be mailed NO LATER THAN MAY 8, 1992.

DEPOSITS:

Do NOT mail a deposit with the Housing Request Form. When you receive your confirmation from the hotel, you will then be instructed to send the required deposit or credit card number to guarantee your room at the rate quoted. NOTE: Failure to comply with the hotel's room deposit policy within the allotted time will mean the loss of your reservation!

Conference of the Deaf will be at Camp Garaywa

The 1991 meeting of the Mississippi Baptist Conference of the Deaf will take place Oct. 4-6 at Camp Garaywa in Clinton.

The conference will feature workshops for both the deaf and hearing workers with the deaf. Topics include an overview of cults, the role of the layperson in the church, American Sign Language, and separate sessions for deaf youths.

Larry Barnett will speak on the cults. He is pastor of Tampa Baptist Deaf Missions in Florida. He is a former interfaith worker with the Louisiana Baptist Convention.

Gary Shoemaker, a deaf evangelist from Leeds, Ala., and a former pastor of deaf churches in Alabama and Colorado, will lead the layperson role sessions.

Sue Hays Hill, a deaf laywoman from Arlington, Tex., will lead the ses-

sions on ASL. She has taught English for the Louisiana School for the Deaf. She has also had extensive training in ASL and has led workshops in several states.

Larry White, pastor of First Southern Baptist Church of the Deaf in Del City, Okla., will lead sessions for youths.

The program begins on Friday evening with registration at 5 p.m. and a snack supper at 6 provided by the deaf ministries in the Jackson area. The Friday evening program will consist of fellowship and worship.

It closes Sunday after church services and lunch.

The 1990 conference attracted more than 130 persons.

For details contact Jim Booth at the Mississippi Baptist Convention Board. The phone number is 968-3800; the TDD number is 353-2331.

Mayorga to preach in Pontotoc and Neshoba counties

Pontotoc County will host an area-wide crusade led by Evangelist Jaime Mayorga, Sept. 22-25, in the Pontotoc football stadium at 7:30 p.m. each night. The youth will have a free pizza blast on Wed., Sept. 25, at 5:30 p.m.

Sunday morning, Sept. 29, Mayorga will preach at Old Pearl Valley Church in Philadelphia.

At age 19, Mayorga was saved after being abandoned by his mother in El Salvador, and kicked out of his adopted home in the United States. He ended on the streets of New Orleans where a Baptist preacher led him to Christ. Mayorga has conducted more than 200 revival crusades across America.

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Staff changes

Dale Funderburg has accepted the call as pastor of Improve Church, Marion Association, effective Aug. 5.

He goes to Columbia from East Booneville Church where he has been serving as pastor since November, 1986. Funderburg is a graduate of Blue Mountain College and is currently enrolled in the M.Div. program at New Orleans Seminary.

West Ripley Church of Ripley has called Ron Alexander of Walnut as minister of music and youth. Billy W. Baker is pastor.

East Morton Church, Scott Association, has called Joe Vance as minister of music, effective Aug. 25. A native of Lake, he received his education at the University of Southern Mississippi. His previous place of service was Thomas Avenue Church, Pasadena, Texas.

Glendale Church, Leland, has called Elaine McCoy as secretary, effective Sept. 9. A native of Greenville, she received her education at Mississippi Delta Jr. College. Donald Pouns is pastor of Glendale Church.

Williamsburg Church, Collins, has called Scott Bourne of Hattiesburg, as minister of music, effective Sept. 8. He is a native of Petal. Glen W. Smith is pastor of Williamsburg Church.

Pleasant Hill Church, Quitman, has called James E. Sanders as pastor, effective Aug. 25. He received his education at Mississippi College and New Orleans Seminary. His previous place of service was Pleasant Grove Church, Lincoln Association.

Aubry Martin is the new minister of education/associate pastor at First Church, Richland, effective Sept. 18.

He goes from First Church, Tutwiler, where he has served as pastor for three and one half years. He formerly served as pastor of Mt. Pisgah Church, Enid. Martin is a graduate of Mississippi State University and New Orleans Seminary.

Rene Sugg to speak at prayer retreat, Dorroh Lake

Rene Sugg of First Church, Jackson, will be speaker for a Baptist Women's prayer retreat, Oct. 4 and 5, at Dorroh Lake Baptist Assembly, Bellefontaine. Activities will begin with dinner at 7 p.m. Friday and conclude at 2 p.m. Saturday. The theme is "The Language of Love."

Mrs. Sugg was graduated from MSCW (now MUW) in 1939 and taught English and speech for three years.

She has written a Conversational English (CE) class devotional book and co-authored two series of Sunday School lessons for internationals. She was a member of Mississippi Baptist Seminary Board of Trustees, 1977-80.

For 23 years, she has done extensive literacy training, as literacy missions associate with Home Mission Board, SBC; president of state literacy organization, 1989-90; and currently CE coordinator for Hinds-Madison Association. She is Bible teacher in international ministry and Sunday School, and often leads in prayer retreats.

Wife of Judge Robert P. Sugg, she has three sons and five grandchildren.

Any interested in attending this retreat should call Shelby Brewer, (601) 323-8223 for details on cost and lodging. Registration will close Oct. 2.

Sunday School Growth Conference scheduled, Tupelo

A Sunday School Growth Conference has been set for Nov. 5 at the Mt. Sinai Church, Tupelo, 7-9:30 p.m. The material to be covered at the conference will relate to how to use the Sunday School to reach people. The general session speaker will be Milton Boyd, pastor, New Birth Church in Shreveport, La. Boyd has recently moved to Shreveport from Birmingham, Ala., to begin his work. Following the general session, there will be age group conferences.

Reservations are not needed to attend the conference. However, in order to make sure that enough materials are on hand, those planning to attend the conferences should contact either in writing or by telephone, the Mississippi Baptist Convention Board Sunday School Department, P. O. Box 530, Jackson, MS 39205 (968-3800).

This meeting replaces the Black Church Sunday School Growth Conference listed in the Mississippi Baptist Convention Diary for Oct. 7.

Undoubtedly, the first man who ever tore a telephone book in half had a teenage daughter. — The Red Lodge (Mont.) News

Homecomings

Arrowood (Lauderdale): Sept. 22, former pastor, Robert and Janice Mooney (missionaries home from Zambia, Africa) speaker for 11 a.m. service; former music director, Johnny Wyche, Butler, Ala., music; dinner served at noon; Kevin Griffin, pastor.

First Church of Fairhaven, Olive Branch: Sept. 22; 30th anniversary; Sunday School, 9:30 a.m.; worship, 10:45 a.m.; Jackie Cook, former pastor, guest speaker; singing after noon meal; Jack Price, pastor.

North Carrollton (Carroll): Sept. 22; services, 11 a.m.; Philip Allison, vice-president of Mid-America Seminary, Memphis, guest speaker; dinner on the grounds; concert by the men's quartet of First Church, Winona; Kevin Smith, pastor.

Tyro Church, Senatobia: Sept. 22; services, 11 a.m.; Don Stanfill, Har-montown, guest speaker; covered dish, noon; 1 p.m. singing; The Praisemen, guest singers; Gary Newton, pastor.

Riverside, Long Beach: Sept. 22; services, 11 a.m.; singing and dinner on the grounds; Talmadge Rayborn, pastor.

Beulah, Lexington (Holmes): Sept. 22; Sunday School, 10 a.m.; worship, 11 a.m.; dinner on grounds; singing at 1:15 p.m. featuring New Heart of Louisville.

Rocky Point, Carthage (Leake): Sept. 22; worship services, 10:45 a.m.; Robert Parrish, pastor, guest speaker; dinner on grounds at noon; singing at 1 p.m.

Names in the news



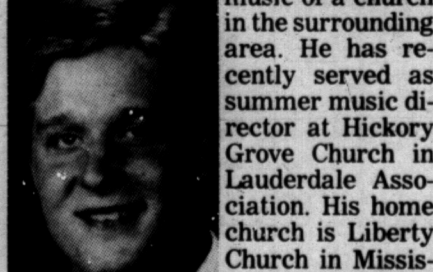
Mr. and Mrs. Parkin

Crestview Church, Petal, honored Ray Parkin and his family with a fellowship on his 20th anniversary as pastor, Aug. 18. Special guests included Mr. and Mrs. Jimmie Garrard of Greens Creek Church and Mr. and Mrs. Jerry Doggett of Macedonia Church.

The Blue Mountain College department of music will present Terry McRoberts in faculty piano recital on Sept. 24. A sonata by Mozart will be performed to commemorate the bicentennial of the composer's death. The world premier of a prelude com-

posed by Charles Meyer will be featured on the program. Meyer, chairman of the Music Department at Blue Mountain College, composed the work this summer. This short work is a perpetual motion piece with impressive changes in volume. The program will be held in the Garrett Fine Arts Auditorium at 8 p.m. The public is invited to attend this free performance, and the reception following the program in the faculty parlor in Whitfield Dormitory.

Jay McElroy, a student at Southwest Community College, is available to serve as minister of



McElroy

music of a church in the surrounding area. He has recently served as summer music director at Hickory Grove Church in Lauderdale Association. His home church is Liberty Church in Mississippi Association and he can be reached by calling 657-8916 or 657-4034.

When you stretch the truth, people can usually see through it. — The Menifee County (Ky.) Journal

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Just for the Record

Thursday, September 19, 1991

BAPTIST RECORD PAGE 9



Bert Harper, pictured, is the pastor of West Jackson Church.

West Jackson, Tupelo, began construction in August 1990 on a \$2 million project which includes a 22,800 square foot, two-story building housing a sanctuary with a seating capacity of 1,153, a 3,500 square foot choir suite, an orchestra suite, a baptistry, and an office suite not yet completed.

On March 24, 1991, the congregation held its first worship service in the new auditorium. The attendance of 600 more than doubled the usual number.

Plans for future additions include an administration complex, a fellowship hall, a kitchen, and a media center.

Revival dates

Harmonetown (Lafayette): Sept. 22-26; Hugh Callens, Memphis, Tenn., evangelist; Glenn Herring, Harmonetown Church, music; Sunday, 11 a.m. and 6 p.m.; Mon.-Thurs., 7:30 p.m.; Barry Littlefield, pastor.

Kirkville, Marietta (Itawamba): Sept. 22-25; Dennis E. Salley Jr., pastor of Kirkville, evangelist; Carlton Spigner, lay member of Kirkville, music; services, 7 p.m.

Cloverdale, Natchez: Sept. 22-25; Marion Collier, Crowville, La., evangelist; Buddy Givens, Morganetown Church, music; 7 p.m. nightly; Weyland Gauntt, pastor.

Tishomingo (Tishomingo): Sept. 22-25; 7 p.m. nightly; Dale Funderburg, pastor, Improve Church, Columbia, evangelist; Philip Parker, Tishomingo Church, music.

Georgetown (Copiah): Sept. 22-25; James Fancher, consultant, Evangelism Department, Mississippi Baptist Convention Board, evangelist; Sam Puckett, MBCB, music; Sunday, 11 a.m. and 6:30 p.m.; weeknights, 7 p.m.; Lloyd Wilson, pastor.

First, Booneville: Sept. 22-25; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., noon and 7 p.m.; J. Garland McKee, director, Evangelism Department, Mississippi Baptist Convention Board, evangelist; John Yates, Jackson, music; Bill Duncan, pastor.

Emmanuel (Grenada): Sept. 29-Oct. 2; Sun., 11 a.m. and 6 p.m.; Mon.-Wed., noon with light lunch, and 7 p.m.; David Hamilton, FBC, Verona, preaching; Donald Dukes, FBC, Jennings, La., singing; Clarence Cooper Jr., pastor.

New Hope Foundation, Inc., Jackson, will hold its Sixth Annual Walk Against Substance Abuse on Saturday, Oct. 26. The walk will begin at 10 a.m. at New Hope Foundation, Inc., 516 North Mill Street and end at the Jackson Mall, 350 W. Woodrow Wilson Drive, where a rally will take place at 12 noon. There will be speakers, refreshments, and entertainment at the rally. There is no fee for this event. For further information, contact Mittie Heidelberg or Mark Colomb at 353-0502.

A Divorce Recovery Seminar will begin at 7 p.m., Thursday, Sept. 26, at First Church, Jackson. Registration will be held at 6 p.m. The seminar will be led by Christian counselors for eight Thursdays. A cost recovery fee of \$20 will cover expenses. Child care provided at no additional cost. Call Chris Elkins at 949-1900 to pre-register or for more information.

Bethlehem Church, Simpson Association, will host a fish fry, Sat., Sept. 21 from 6 to 7 p.m. Plates will be \$6 for adults and \$3.50 for children 11 and under. For more information, call 847-1700 after 6 p.m.

Mississippians who received their masters' degrees from New Orleans Seminary on July 26 were Leslie G. Hughes, now pastor of Crystal Springs Church in Tylertown; Phil Hanberry, Hattiesburg, now pastor of Juniper Grove Church in Poplarville; W. T. Pigott Jr., Jackson, now pastor of Bethany Church in Meridian; Scott Thomas, Braxton, now pastor of Parkerson Avenue Church in Crowley, La.

Also, Woong Ho Song from Korea, received the master of divinity degree on May 17. He is pastor of Mississippi Korean Baptist Church in Biloxi.

W. A. Hamilton, minister dies

W. Albert Hamilton, retired minister, died on July 10, 1991, at age 82. For almost half a century he had



Hamilton

faithfully preached God's Word and served churches of northeast Mississippi and northwest Alabama as pastor. His father before him, W. C. Hamilton, had likewise been a Baptist minister in Tishomingo County. Their combined ministries almost extended throughout the entire 20th century. Eddie Hamilton, pastor of Oak Forest Church, Jackson, and president of the Miss. Baptist Convention, is a grandson of the late W. C. Hamilton and nephew of Albert Hamilton.

W. A. Hamilton is preceded in death by his first wife of 30 years, Ruth Deaton Hamilton. They had four daughters, Dorothy Holley, Sylvia Hamilton, Shirley Goddard, and Barbara Farrow. He is survived by his second wife of 30 years, Lois Hamilton, and their step-children, Franie Whinnant, Pat Uptain, and Jimmy Moore.

Hamilton had nine grandchildren and 12 great-grandchildren. In addition, he leaves three brothers and four sisters: W. L. Hamilton, Haskel Hamilton, Billy Hamilton, Lillian George, Ruby Curley, Eula Mills, and Lucille James.

At his death he was a member of the Golden Central Baptist Church. He had served as a pastor through his 80th year.

VACATION BIBLE SCHOOL

An outdoor VBS was conducted July 22-26 at Rolling Hills Subdivision in Water Valley. Tom Johnson, pastor Bethel Church, (Yalobusha) led the Bible School, assisted by Carole Martin of Elam Church. The Acteens of

Sylva Rena Church and their leader, Kim Pruitt, also helped each day. Approximately 60 children attended the week-long event which included songs, crafts, puppet shows, prayers, and Bible stories.



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The whole gospel for the whole man

By Kiely D. Young
Acts 14

Paul and Barnabas, fresh from seeing God do wonders at Antioch, continued their mission journey. They were in the business of making disciples and establishing churches. They went in the power of God to meet needs as doors opened, regardless of circumstances. The lessons they learned along the way should be carefully heeded by every Christian.



Young

Some folks readily respond (Acts 14:8-10). In Lystra Paul again boldly proclaimed the gospel message. He was also very sensitive to those who were listening to him. Paul discovered a man "impotent in his feet, being a cripple from his mother's womb, who never had walked" (v. 8). As Paul watched him carefully, he discerned this man had faith to be healed. Paul said, "Stand upright on thy feet." The man leaped up and began to walk.

Paul was preaching the Word to bring Gentiles to salvation, but he saw a man who need-

UNIFORM

ed physical help as well. Paul had been given the gift of healing and he used it as God gave him the opportunity.

We may miss a great opportunity for ministry if we think we must limit ourselves in ministry. God wants us to take advantage of every opportunity to use our spiritual gifts for his glory.

Some folks rejoice excitedly (Acts 14:11-19).

The inhabitants of Lystra were steeped in Greek mythology. They worshiped Zeus, chief of the gods, and Mercury, messenger of Zeus. They believed someday these gods would return. When Paul healed the lame man, they immediately rejoiced thinking this to be the return of their god. They wanted to bow down and offer sacrifices to them. Paul responded quickly to get their attention, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these things unto the living God, which made heaven and earth, and the sea, and all things that are therein" (v. 15). Paul desired them to worship the Creator not the

creature.

Our emotions can overtake our reason if we are not careful. There are many today that follow false doctrine for the excitement of the moment, but miss the truth altogether.

Some reject the gospel completely (Acts 14:19).

Paul and Barnabas understood the risk involved in sharing the gospel message. After all, Paul had not been that long converted to forget how much he had personally persecuted Christians himself. They knew in every city there would be Jews opposing them for preaching the message of salvation by grace. This was unacceptable to the Jew who believed in following the law. Therefore Jews from Antioch and Iconium followed them to Lystra and incited a mob against them. They stoned Paul and left him for dead.

There are always folks rejecting the truth of the gospel, some more violently than others. This must not stop our determination to do all we can to share God's message with everyone we can. The enemy, Satan, wants to stop us. But God will give open doors to willing hearts. Vance Havner, fervent evangelist, once said, "I'll keep fighting Satan with the gospel as long

as I live. I will walk until my legs give out, then I'll crawl. When I can't crawl, I'll start biting. If my teeth give out, I'll gum him till I die!" May we be so determined.

All can relate to the truth (Acts 14:20-28).

Whether Paul died or was just beaten unconscious, we do not know. In any case the new disciples at Lystra stood by him and ministered to him. The stoning did not stop Paul and Barnabas. They went on to Derbe and preached there as well. Upon their return to Lystra, they "confirmed the souls of the disciples, and exhorted them to continue in the faith..." (v. 22). They further told them "we must through much tribulation enter the kingdom of God" (v. 22).

There is considerable cost involved in being a disciple of Jesus Christ. Jesus said, "In this world ye shall have tribulation, but be of good cheer I have overcome the world" (John 16:33). This is to be understood no matter your calling. As Christians, whether in vocational Christian ministry or secular service, the daily demands are immense. We must rely on a strong faith in Jesus Christ to sustain us. We must also exemplify a faith that proves itself in times of trial.

Young is pastor, First, Greenville.

Elijah's encounter with God

By Randy W. Turner
I Kings 19:1-21

The miracle on Carmel cowed and convinced Ahab to the point that he did not oppose the slaughter of the Baal prophets. Jezebel,



Turner

however, was made of sterner stuff. Her passionate idolatry was proof against even a sign from heaven. She was enraged about the death of her prophets because they had told her everything she wanted to hear, prophesying her future power and glory. Their job was to deify the king and queen and help perpetuate their kingdom. Jezebel was

also angry because her supporters had been eliminated and her pride and authority damaged. Elijah who caused the prophets' deaths was a constant thorn in Jezebel's side. Because she could not control his actions, she vowed to kill

BIBLE BOOK

him. As long as God's prophet was around she could not carry out the evil as she wanted.

I. Elijah Flees Jezebel's Wrath (I Kings 19:2-4). Can you imagine Elijah depressed? In a moment of triumph he had called down fire from heaven. On Mount Carmel with God as his dependable resource he defeated the prophets of Baal. Courageously he defied the godless king and queen, Ahab and Jezebel. Then when life became threatening he desired to die. This bold man who had seen God make wet wood burn, when later pressed by a godless queen cried out, "Oh, Lord, take away my life" (I Kings 19:4).

Elijah experienced the depths of fatigue. Discouragement had set in and all of this just after his two great spiritual victories. Depression often comes after great spiritual experiences, especially those that require physical effort or produce emotional excite-

ment. To lead him out of depression God first let Elijah rest and eat. Then he confronted him with the need to return to his mission in life, to be God's prophet. Elijah's battles were not over. There was still work for him to do. When you feel let down after a great spiritual experience remember that God's purpose for your life is not over yet.

II. God Confronts Elijah (I Kings 19:9-12, 15-16, 18). Elijah knew that the gentle whisper was God's voice. He realized that God does not always reveal himself in powerful miraculous ways. We often miss God by looking for him only in something big. Take the time to step back from the noise and activity of your life and listen humbly and quietly for God. I am certain that's what he had in mind in Psalm 46 when he said, "Be still and know that I am God."

III. Elijah Finds Elisha (I Kings 19:19). Elisha was the prophet who was to succeed Elijah and Elijah was to anoint him. Elijah's job was to work in Israel in the Northern Kingdom and help point the people back to God. Elijah

put his coat on Elisha's shoulders to show that he would become Elijah's successor. Elisha then returned to his oxen, killed them and used wood from the plow to build a fire to roast their flesh. He passed around the meat to the other plowmen and they all had a great feast. He then went out with Elijah. By killing his oxen, Elisha made a strong commitment to follow Elijah. Without them he could not return to his life as a wealthy farmer. This meal was more than a typical feast among farmers. It was an offering of thanks to the Lord who chose Elisha to be his prophet.

Remember that God often speaks through the quiet and obvious rather than the spectacular and unusual. God has work for us to do even when we feel fear and failure. Our focus should always be on our relationship with God rather than what great feats we may accomplish for him. Elijah's personal relationship and single-minded commitment to God was the real miracle in his life.

Turner is pastor, Parkway Church, Natchez.

Pray for friends, enemies

By Don Dobson
Matt. 5:43-45; 9:36-38
Luke 22:31-32; 23:33-34

In this week's lesson, Christ helps us with an age-old problem. Many times, we have difficulty with our prayer lives. We want to know when to pray, how to pray, where to pray. In conjunction with the words of Christ, let's look at the "who" question.



Dobson

I. Jesus taught us to pray for Christian workers (Matt. 9:36-38). One can imagine Christ looking out over a huge field of wheat just ready for the harvesting. As Christ views this field, he also notices the lack of workers. Grain must be harvested or it will ruin. Human souls must be harvested for the kingdom's cause, or they will ruin. As you and I pray, let's pray for those that serve God. We will also do well by praying that God would call many laborers into the field. Many nominating committees are trying to finish their work this week. May we pray for their efforts.

II. Jesus taught us to pray for our friends (Luke 22:31-32).

In this example, Christ is praying specifically for Simon Peter. He also tells Peter to strengthen his own friends. What a wonderful thing to know. Christ prays for his friends. You and I will use this example to our advantage,

LIFE AND WORK

if we pray for our friends. All of us know when friends and acquaintances are hurting. We need to remember them during their difficult times. Christ knew Peter was going to have a rough time with Satan. He prayed for his friend. We can do no less.

III. Jesus taught us to pray for our enemies (Matt. 5:43-45; Luke 23:33-34).

Here, we notice two passages of scripture concerning our enemies.

In the first, Matthew 5:43-45, Jesus teaches this point during the dramatic "Sermon on the Mount." It really is hard to pray for those who hate us. Christ encountered these kinds of people constantly. Many had a blind hatred for Jesus. They would have easily exchanged this hatred for murder. They did eventually. However, through the teachings of the "only begotten Son," we are called to prayer. We are called to pray for our enemies.

In the second, Luke 23:33-34, Christ teaches by example. Certainly these are some of the most penetrating words of the Bible. Jesus takes his teachings and puts them into action. Not only does this Christ talk a good talk, he also walks a good walk. Jesus later tells us to be not only hearers, but doers as well. Christ teaches not only by sermons, but by actions, as well. May we as believers do the same.

Dobson is pastor, Collins Church, Collins.

No fear in love

By Howard H. Williams

In 1569 there lived a man by the name of Dirk Willems in a small village in the Netherlands. He was an Anabaptist and because of his belief in the separation of church and state, and his rejection of infant baptism, he had



Williams

been condemned to die by the Spanish ruler, the Duke of Alva. Willems was confined in a residential palace waiting for his execution. However, Willems was able to escape by letting himself down the palace wall and onto the frozen moat by using a rope of knotted rags. A guard saw him escaping and pursued him. The days in prison had caused Willems to lose a great deal of weight, so he was able to cross safely over a pond that was covered with a thin layer of ice. The guard, however, was not so fortunate. His large body caused him to fall through the ice. Willems, seeing his enemy floundering in the frozen slush, went back and pulled the guard to safety. Not moved in the least by this act of compassion, the guard took Willems back to prison where he later was burned at the stake.

I John 4:18 says, "There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love." Dirk Willems knew well the meaning of the verse. The natural reaction for everyone who is overcome with fear is separation. We move to separate ourselves from whatever is producing the fear. Dirk Willems, however, went back to the source of his fear and reached out in love.

God's love, if allowed to move us, causes our fears to be dispelled and allows us to reach out to others. That is how a Martin Luther King Jr. is able to lead a nation toward overcoming prejudice and racism. That is how an Elizabeth Elliot can go back to a South American Indian tribe to preach the gospel to the same people who had murdered her husband. That is how we can share the gospel with our co-workers. That is how we can take a stand for Christ that goes against the majority. Allowing God's love to fill us is how fear is overcome and we are moved to share that love with others. Our best example is, of course, our Lord Jesus. After all, it was he who reached out his arms on the cross to those who crucified him and said, "Father, forgive them..."

Williams is associate pastor, Northside Church, Clinton.

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Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Faces and places

by Anne Washburn McWilliams

Encounter with Simon Peter

Fields of white cotton stretched across the Arkansas Delta, as far as eye could see. "Remember those little sacks I used to make for you and Betty?" Mama asked. I hadn't thought of them for a long time, but suddenly the years flew backward and I was 8 again, picking cotton.

In Eureka Springs, two days later, I traveled much farther backward in time. One brochure described the 50-acre "New Holy Land" as a project to "re-create the Holy Land as it was when Christ walked the earth." It advised, "Step back in time and walk the shores of the Sea of Galilee with the Apostle Peter. Listen as he tells of his experiences with Christ and the lessons our Savior taught. . . . Ride the 3/4 mile trip down the mountain to the Dead Sea, the Jordan River, and the Sea of Galilee. Enter a replica of Christ's tomb and afterward gaze on the crosses upon Golgotha."

We bought tickets near the gates of the gigantic amphitheater where the night before, shivering under blankets, we had seen the Passion Play. The "New Holy Land" was only a little way down the mountainside from there.

The friendly, extremely polite bus driver was wearing grey khaki pants and yellow-tinted glasses. His ruddy face, framed by brown hair, widened with a smile as he welcomed us five passengers aboard — W. D. and Mama and me and two women we didn't know. "This is my mother, visiting me from Missouri," said the younger woman, gesturing across the aisle to the woman in purple velvet pants. Afternoon shadows lengthened. The young one — the one with light brown curly hair — drew her white sweater closer, and added, "My husband is King Herod."

Imagine! Meeting the wife of King Herod. It turned out that she is a school teacher and so is her husband. They and their two children and other Eureka Springs townspeople regularly play the parts of 200 characters in the Passion Play, from the first Friday in April through the last Saturday in October. Later I learned there is more than one King Herod, so I assume they alternate casts so every actor does not have to be in every performance.

Actually, the cave-stable at the "New Holy Land" (like the one at Shepherds' Field in Bethlehem), and the Garden Tomb (like the one in Jerusalem), looked quite like the originals. The road correctly curved sharply downhill toward the Dead Sea, but this "sea" was only a sandbed, due to a summer drought. The Garden of Gethsemane held no olive trees, for those planted on the Arkan-

sas hillside had died. Yet it was well worth the \$2.50 ticket just to meet Simon Peter.

In a deep cleft in the Ozark Mountains shimmered the Sea of Galilee and the Jordan River, — not reminding me at all of their counterparts in Israel, but definitely reminding me of their Creator. This crystal clear "sea" gently rippled as a breeze stirred, and yellow leaves floated downward to settle on its sun-dappled surface. No other tourists lingered in the vicinity. Only the few of us were there, in the stillness. Then came Simon Peter, walking, sandal-shod, along the shore.

He was a muscular man, dressed in a grey cloak over a black undergarment. His white head-cloth only partially covered his grey hair. When he laughed, wrinkles formed at the corners of his solemn brown eyes. In his hand he carried an oak staff.

"I am a disciple of Jesus," he said. "Come and I will tell you of the miracles he did." As we walked, he pointed out the place where Jesus fed the 5,000. He quoted from Jesus' Sermon on the Mount: "Blessed are the merciful, for they shall be shown mercy. . . ."

He turned to look at me, and said, "One day I asked Jesus, 'How many times shall I forgive my brother when he sins against me? Up to seven times?' and he answered, 'Not seven times, but 77 times!'"

"Another day he came to my house to visit. My mother-in-law was very sick. Jesus touched her hand and her fever left; she got up and began to wait on Jesus!"

At one place we saw an old millstone lying near the path. It might have gone unnoticed, but Peter said, "Do you see this? Once Jesus called a little child and had him stand among us. And Jesus said, 'If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.'"

I followed Peter closely, listening — laughing, and crying as his words drew music from my heartstrings.

"As much as I loved Jesus," he said, "do you know that I denied him? Three times. The night before he was crucified. But I repented — and he forgave me! If anyone standing here today needs to repent, you can do that. Jesus will forgive you, too."

The New Holy Land might not seem the same to me if I were to return. To others, it might seem less — or more — remarkable than it did to me. But that afternoon is engraved on my memory. I can see Peter now, standing by the water in the thin autumn sunlight, waving goodbye.

"Student ministry is my life," says "big sister" Nell Magee

By Chip Alford



GLORIETA, N.M. — Nell Magee, who retired from the Sunday School Board Aug. 31, talked with an international student at the 1991 Glorieta Student Conference in Glorieta, N.M. (BP photo by Jim Veneman.)

teacher in rural Walthall County, Miss.

"I've been big sister to the world," she said with a chuckle. "But the one thing that saves me is I know I'm that way."

Active in church programs all her life, Magee first felt the call to Christian ministry as a 10-year-old GA.

"The only female role model I had (in Christian ministry) at that time was Lottie Moon, so at age 10 I was going to be a missionary to China," she remembered. "But I moved away from that when I went to college and was faced with the confrontation of, 'What do you really want to do with your life?'"

It was at Mississippi College that Magee was first exposed to Baptist Student Union and the positive effect the organization had on many students' lives. Leavell visited the campus during her senior year, and she arranged the meeting that helped set her future course.

Her first student ministry job was as BSU director at Sunflower Junior College in Moorhead, Miss., where the late Chester Swor, another giant in Baptist student work, got his start. She accepted a similar position at Sam Houston State University in Huntsville, Texas, before moving on to Fort Worth, Texas, where she earned a master's degree in religious education at Southwestern Seminary. After earning her degree, Magee served as BSU director at Jones County Junior College in Ellisville, Miss., and at the University of Illinois Champaign-Urbana. She joined the Sunday School Board staff in 1960.

During her tenure at the board, Magee helped organize the Special

Training Program, an annual training event for BSU presidents and officers from across the country.

"I've seen students who couldn't look you in the eye they were so bashful and then watch them bloom into strong leaders," Magee said.

"There is nothing in the world more rewarding than to see that some effort you have made has helped another person catch a vision for ministry."

Another rewarding aspect of Magee's career has been her involvement with ministry to international students.

Magee helped open doors for BSU ministries to internationals on college campuses across the country through her involvement with the National Association of Foreign Student Affairs, now known as NAFSA: Association of International Educators. She served on the national organization's board of directors for four years.

"The first year I went to their national conference some people turned their backs and walked away when they learned what my job was."

"There was a lot of resistance at first," Magee remembered.

But she persisted, renting exhibit space at NAFSA conferences and handing out materials about the Baptist student work program.

"I wanted to build some confidence in our organization, to let them know that they could trust us," Magee explained. "I told (the educators) that we are in business to try and help them and we are also in business to introduce international students to the Christian faith."

"We want to do that in ways that will not offend or pressure the students, and there are appropriate ways to do that," she said.

Though she's had several other career opportunities, Magee said she has never desired to work with any group other than college students.

"I really do feel like the college years are the most significant years in a person's development because of the exposure to life and its opportunities," she said. "If we can involve students in a Christian organization that helps them understand what a genuine commitment to God is all about and how to become better disciples, life can become a beautiful opportunity for them. It's exciting to be a part of that."

Alford writes for BSSB.

Argentine penal code could limit religious freedom

BUENOS AIRES, Argentina (BP) — A new penal code before the Argentine legislature contains clauses that could limit religious freedom, according to an evangelical leader there. The code, reportedly designed to clean up corruption in the country's judicial system, was passed by the Argentine Senate last year. It now is being studied in committee by the country's House of Deputies, according to Baptist pastor Arnoldo Canclini, an evangelical leader in Argentina. The need for a new penal code is generally accepted in Argentina, but the proposal has several

points that "have worried many of the evangelical churches as well as sectors of the (Roman) Catholic Church," Canclini said.

For example, one article imposes a jail sentence of one to four years for anyone who "in the name of a superior being or a religion promotes or implies a cure or relief of physical or spiritual ills" and collects an offering.

Argentina has no official state religion, but the Roman Catholic Church has strong ties to the government. For example, the current Argentine constitution requires the

country's president to be a Roman Catholic and allows the government to provide economic aid for the Roman Catholic Church.

Some observers have warned the clause might also be interpreted to limit the locations of public worship services, according to missionary Marion Lineberger. Lineberger, of Mount Holly, N.C., is administrator of the Southern Baptist mission organization in Argentina.

A Southern Baptist Foreign Mission Board official, who was based in Argentina for a decade, said he does

not think the Roman Catholic Church is to be blamed. "My reading of it is that it does not favor the Roman Catholics," said Don Kammerdiener, the board's executive vice president. "It's actually prejudicial against any religious group."

Some observers suggest the clauses restricting religion may be linked to opponents of Pentecostals, who are growing rapidly in Argentina. Some Pentecostal groups in Argentina have been criticized for conducting loud outdoor worship services and for exploiting the practice of faith healing.

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